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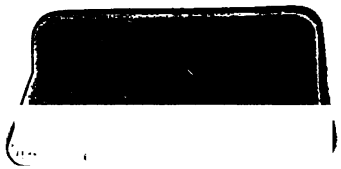
ROMANS. VI.

REV. M. RAINSFORD.



LECTURES

ON

ROMANS VI.

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ROMANS VI.,

BY THE

REV. MARCUS RAINSFORD, B.A.,

Minister of Belgrave Chapel.

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NOTES OF LECTURES

ON ROMANS VI.,

ASH WEDNESDAY, MARCH 2, 1870.

"What shall we say, then? Shall we continue in sin that grace may abound? God forbid. How shall we, that are dead to sin, live any longer therein?—Rom. vi. 1, 2.

This chapter, which we now commence for our course of lectures this season, is eminently practical. It teaches us an all-important matter—the inseparable connection which exists between justification before God in Christ Jesus, and sanctification before God in Christ Jesus.

In the preceding chapter God is set forth as a Saviour from sin, as to the penalty of it, and as to the guilt and condemnation attaching to it.

In the chapter before us God is set forth as a Saviour from the power of sin, and the connection is very interesting and all important.

Chapter 5 gives us God as a Saviour commending His love towards us, as we read in verse 8, "in that *while we were yet sinners*, Christ died for us." In verse 9 we read, "He justifies us freely through His blood." Brethren, the blood is *the life*, and the penalty for sin is *death*. The Lord God meets the penalty of sin—death, by the substitution of the blood, that is, the life, of the Lord Jesus Christ, His dear Son, our Saviour. There is no salvation but by the substituted life of the Lord Jesus Christ. "The soul that sinneth, it shall die," but in the wondrous way which Divine wisdom devised, Almighty love suggested, and Almighty power accomplished, the Lord God brought it to pass that justice should be satisfied without the death of the sinner, and that the Lord Jesus should take human nature in order that He might die, the just for the unjust; to bring sinners unto God *He did die*—died as the surety, the representative, the substituted sacrifice, for every sinner that hath or shall have union with Himself. My friends! this union is enjoyed the moment faith lays its hand on the head of Jesus (see John xvii. 20). The moment our hearts receive Him as God's gift to sinners, that moment we become practically identified with Him. *His death instead of our death*, His righteousness the portion of our souls; and Jesus never afterwards stands before God apart from us, and we never stand before God apart from Jesus; we are one with Him, "*accepted in the Beloved*," "justified by His blood," "justified from all *things*."

This is *the foundation truth* of the Gospel. There can be no peace but as it is realized; there can be no salvation but as it is possessed. "We are justified by His blood."

Then, in chapter 5, verse 2, we have God giving us "access by faith to this great grace," the grace of pardon, the grace of justification, the grace of boundless and bottomless love; and there "we stand," an all-sufficient standing-ground for time and for eternity. *Judgment cannot assail us there.* The sentence of death cannot pass upon us on that standing-ground, but from it we look out for glory, and, as the text goes on to say, "rejoice in hope of the glory of God" there, also the "love of God is shed abroad in our hearts by the Holy Ghost"—we have new motives for service, new principles for conduct, new themes for conversation, new subjects for hope; "old things have passed away and all things have become new."

Thus the victory of free grace over sin is demonstrated, for we read in verse 10, "If when we were enemies we were reconciled to God by the death of His Son, much more being reconciled we shall be saved by His life."

Thus God is set before us in chapter 5 as our salvation, saving to the uttermost all that come to Him by the way He Himself has provided, the Lord Jesus Christ.

In the latter portion of the chapter we have an analogy instituted between Adam, the natural head of the human family, and Christ the spiritual head of the human family. Now we are all of us in the one headship or the other. Every one on the face of God's earth this moment, and every man that ever lived, from the day that Adam was created to the last of his race, is headed up in, represented by, and identified with, either the Adam that fell in Eden, or the second Adam, the Lord Jesus Christ from heaven; and is ruined in the one or saved in the other, lost in the one or crowned with everlasting grace in the other—*there is no third position.*

The Apostle asserts that all connected with Adam by nature inherit his ruin, death and condemnation belong to them by virtue of that connection. "Sin came into the world by Adam, and death by sin, and so death passed upon all men, for that all have sinned." (Translated in margin, "in whom all have sinned.") Then there is a second headship—the headship of the Lord Jesus Christ; no man is connected with the Lord Jesus Christ naturally. It is an act of God's grace which connects *any poor sinner with* the Lord Jesus Christ, and the means by which he *is so connected are; first* the Lord Jesus Christ took our nature, and, *aving become man,* and by His own substituted death satisfied justice *d put away sin,* He went up to Heaven, from thence He sent down the

Holy Ghost to every soul that believes on Him here. *Thus there is a double link;* Jesus lives in human nature in heaven, and the Believer, by the indwelling of the Holy Ghost, has Christ's nature indwelling in him here. And the consequence is, we are in union with Jesus and are accepted before God there. Standing in union with Jesus, it is no more we that live (in the sight of God) but Christ that liveth in us. Standing in union with Jesus, our sins have passed to His head, and His righteousness has passed to us. Standing in union with Jesus, God never looks at us apart from Jesus and never looks at Jesus apart from us. This is one of the most precious as it is one of the most fundamental and most comforting truths on which our souls can meditate.

Beloved friends, salvation is complete. Christ saves to the uttermost all that come unto God by Him. There is no other way of salvation, no other peace which will endure eternally, no other righteousness which will bear the gaze of God, no other strength, no other power, no other fulness that can satisfy the immortal desires, affections, and necessities of our souls.

What a wondrous, wondrous salvation is this that God has revealed! All we want is sufficient faith to apprehend it. How few apprehend it as they might! Instead of taking Christ for everything, instead of making mention of His righteousness only, instead of resting on the Lord as made, by free grace to every poor sinner that doth rest on Him, wisdom, righteousness, sanctification, and redemption, we go here and there, in order to find some matter in ourselves pleasing and acceptable to God, wasting time, labour, and strength, and "spending our money for that which is not bread." *God accepts no man who is not in Christ Jesus,* and God accepts every man who is in Christ Jesus, sees no spot, fault, or stain in him, sees him "much more" complete by virtue of his union with the Lord Jesus Christ than He did see him ruined and lost by virtue of his union with Adam.

This is absolutely true. Oh! that our hearts did take it in! The moment I believe the Word of God concerning the Lord Jesus Christ, the moment I take Him as the gift of God to poor sinners *such as I am,* the moment the record of the Divine mind, which tells me the "Lord has laid help upon one that is mighty," and that He has made Him to be righteousness and salvation for sinners—the moment that record commends itself to my judgment and heart, the moment I take God at His word, that moment God's honour is pledged for my salvation, Christ's fulness and merit are pledged for my supply; and I say it solemnly, I say it reverentially—if the soul that trusts in Jesus Christ perish, Jesus *Christ must* perish too.

Dear friends, we want strong, solid truth to rest upon in these da

when so little of it is taught or believed. Out of Christ I am wrecked, ruined, lost and "condemned already." I have nothing to do in order to be lost. I *am* lost and condemned. But because I am lost, because I am condemned, God sent forth His Son for salvation work, and the moment, I as a lost sinner, lay my hand on Christ, and take Him as God's gift, my condemnation, and *the ground of my condemnation*, is gone for ever. My sin is blotted out, drowned in the ocean of Christ's blood, to rise no more; and by and bye, when I stand before the great white throne and Him that sits on it, from whose face the earth and the heaven flee away, neither the eye of the all-searching God, nor the eyes of all Heaven's Hosts, nor mine own, will be able to discern one spot or stain. This is truth, and it is peace and happiness to those who know it; but, alas! there are many who do not know this truth. Either from neglect of God's Word they don't know it, or, knowing it, they don't believe it.

The Apostle having closed chapter 5 with this most glorious statement, "where sin abounded, grace did much more abound," and "as sin hath reigned unto death," death spiritual, temporal, and eternal, so grace doth reign through righteousness, and that not *ours*, for we have none, but through *His* righteousness unto life eternal; the life of justification, the life of holiness, the life of glory—then he asks (for there is no separation in the original between the chapters) "What shall we say, then, to these things?"

I know what we ought to say. I know what every man who believes them to be true will and must say—"Bless the Lord, O my soul, and all that is within me, bless His holy name; bless the Lord, O my soul, and forget not all His benefits." And I know what the hierarchies of heaven *do say* when contemplating this wondrous salvation even—"Blessing, and honour, and glory, and majesty, and dominion be to Him that sitteth upon the throne, and unto the Lamb for ever." But, alas! alas! there are men and women in the world who, though they need free grace, and free salvation, though they need free justification from sin and death, through the substitution of another, yet do not like free grace. Strange to say, the sinners who most need it are most offended when it is presented to them. It cuts at the root of their pride—they do not like to be thought so poor, so very poor before God, that they can do nothing for their salvation. They do not like to be esteemed so vile, so very vile, that their best is nothing worth. They need grace as free as God can make it, they need salvation as full as God can give it, they *need a pardon as* vast as God for Christ's sake can bestow it (and God *has made it vast, and full*, and free as the air we breathe); but they do *not like free grace*, and accordingly they object to it. The Apostle *notes the objection in the* passage we have read, it is no new objection;

one often hears it now-a-days; when free grace is preached men say, "Oh, if we believed that sort of thing, men might live as they like, if salvation is altogether free, and the love of God actually bestowed on the unworthy, and vile, and guilty, then we need not care about being unworthy, vile, and guilty. Truly a strange sort of morality is taught by you ministers."

Now this objection the Apostle meets. What shall we say to this full, free, great salvation? "Shall we continue in sin that grace may abound?" It is the common objection in the minds of many who hear of free grace—ungodly men turning the grace of God into lasciviousness, not so much wishing to justify and commend lasciviousness, as to disparage free grace. They say: "If free grace is proclaimed in this way, it will lead to all kinds of carelessness, ungodliness, thoughtlessness, and inconsistent living." The objectors repudiate free grace, because forsooth, they say, "your free grace leads to immorality."

"Shall we continue in sin that grace may abound?" It is a very plausible objection. I have never yet in all my experience spoken of free grace to an unconverted man who did not make some objection of this kind: "Oh, then a man may live as he likes." No. The ground we take is this—God finds a man as bad as he can be, admit for argument sake he cannot be worse, he cannot be worse in heart, he cannot be worse in thought, he cannot be worse in his ways, he cannot be worse in his habits, and as he is there, in all his filth, and guilt, and ruin, God forgives him *for Christ's sake*. Yes, the moment the poor lost soul hears the salvation of God, and claims that salvation for the sake of what Christ has suffered, if all the sins that *all the world* had ever committed were laid on that soul, God would blot them out for ever. This is our position; and this is God's truth. And God will never leave that man, He may wander, but God will go after him, He may grieve God, but God will never be grieved away from him; he may fall into strange and fearful inconsistencies; but one thing is certain, for God is pledged to it, never from *any cause*, never under *any circumstances*, never at *any time* will He leave him nor forsake him. "Oh," say these guardians of holiness, "a strange sort of teaching that!" If it be so, a man may say, "it is all right with me, I may indulge my bestial passions, I may follow the course most dishonouring to God, I may think as I like, I may do as I like, I shall be all right, there is no difference between me and the greatest saint in the sight of God, I shall be in heaven and glory as surely as he—all will be right in the end; I will follow my own pursuits, my own enjoyments, my own habits." And *thus, say they,* "truly, free grace is a premium for carelessness, and *ungodliness,* and all that sort of thing, for the more vile, and sinful, an

unworthy we are, the more we magnify the grace of God, the more God will have the opportunity of shewing how good He is, in blotting out our transgressions, that His grace may abound over our abounding sin." I have put the objection as strongly as I believe it need be put.

How does the Apostle meet this objection? Oh, it is very remarkable. I cannot tell you how I have enjoyed searching into the teaching of this verse, and the way the Apostle meets this argument. He does not say (though he might have said), it is hardly in human nature, bad as it is, to treat God in that way,—What! has God taught you that by the sacrifice of His Son He has put away your sin, and will you take occasion from this to indulge in sin, and that in the very face of Him who, rather than have you in the blackness of darkness for ever, and rather than not have you with Himself in glory, gave His Son to die for you? Do you take *that* as a ground for grieving Him, as *a motive* for carelessness? No; none but devils could do that—it is not in human nature. Let anyone find you in misery and bankruptcy, cast out, neglected, ignored, forsaken, and forgotten, and let him come to you at great cost to himself, and great personal suffering, and let him seek you in your ruin, raise you out of it, love you, comfort you, and carry you on through life tenderly and graciously—I believe you must be an incarnate devil, if you would take occasion from his kindness to dishonour and wound him, and because he takes you to his bosom take occasion to sting him *there!* No! bad as human nature is, there are not many examples like that.

But the Apostle does not argue thus, though I believe the argument might be used, for what is to win us to God if love will not? To know I am a child, to know I have a place in heaven, and that through all the storms of time He will be my shelter, through all the assaults of time He will be my protector—what is to take my heart, and win my hopes, and to fix my affections on Himself and on His service, if not this? This is an argument the Apostle might have used, but, I say, he did not, his argument is something deeper. There is not a word about love or gratitude, as the ground of the Apostle's answer to the objection; he gives a stupendous and overwhelming answer, he says, "God forbid. How shall we that are dead to sin live any longer therein?" People do not know what they are talking about when they speak of *Believers* continuing to live in sin. If I have been saved from the guilt and penalty of sin, what is the state of the case? I died out of God's sight when Christ was crucified on Calvary; when He bowed His head and gave up the ghost as a sacrifice for sin, *I died* in the view of law and judgment —*there, according to God's* own unspeakable plan and arrangement, I *uffered the penalty of sin as much* as the Lord Jesus Christ did. God *ıks at me there and sees* no more sin in me than if sin did not exist,

and He lays no more sin to my charge than He did to Christ when He raised Him from the dead. I fear that what I say may sound strange to many, but it is God's own truth. If not, then you are shut up to this —God does see sin on you, Believer! God does charge sin on you, child of God! and, if so, then He cannot help condemning you. Now, if we be members of Christ (and that is the real question), Have we come to Christ? Have we taken Him for our Saviour? Is He ours?—that may be an open question—I cannot answer that for you, but supposing I have come to the Lord Jesus Christ and taken Him to be my Saviour, and by faith accepted the blessed gift of God for life, and righteousness, and sanctification, and redemption, then, I say, when Christ died, my sinful self, and the tendencies to sin in me, died in the sight of God, and according to his plan of salvation actually ceased from His view for ever. This is absolutely the case; and whether I die to-night, or live for fifty years to come, God Almighty will never, as my Judge, look again at anything in me; but He looks at Christ, sees me complete in Him and sees no spot in me. As to my sin, then, where has it gone? "The Lord Jesus hath appeared once in the end of the world *to put away sin.*" Whose sin? Not His own sin, but all the sin that was laid upon Him—my sin and your sin, if we have taken Him for our Saviour; and when He comes again He shall appear "the second time *without sin* unto salvation." There was sin on Him when he came first. What became of it? Where is it? *Buried in His tomb.* The living justified Christ rose again, but the sin did not rise, God never quickened *that*, and He never will. The moment as a Believer in Jesus Christ you charge yourself with sin in the sight of God, so as to fear condemnation on account of it, you are endeavouring to quicken the body of sin which was buried in the tomb of Christ, and burdening yourself with the carriage of it. This is a blessed, and glorious, and important fact for you to realize, Believer; but it is also perfectly true for all sinners whatsoever, for the moment they come to the Lord Jesus Christ as God's gift, they become united to Him and are interested in Him. Oh, for faith to realize that when the Lord Jesus died on Calvary, our sinful selves died in God's sight. God never looks at you who are in Christ as in your sinful selves. He only sees you in Christ.

Now you understand the force of the statement, "Ye are dead to sin," viz., you are dead in the sight of God as to sin; you have ceased to exist as regards sinful self before Him. "How shall we that are *dead* to sin *live* any longer therein?"

But some poor soul may say, "I am not dead to sin." "Why do you *say so?*" "*Because* I feel its power."

My dear friends, we never find the expression "dead to sin" used in

Scripture in reference to the feeling and *sense of its presence;* but always in reference to its penalty and the consequent putting away of the guilt and condemnation due to sin. No man ever lived on earth who was dead to the sense of the presence of sin. "If we say that we have no sin, we deceive ourselves and the truth is not in us." But it is God's truth that every soul who believes on Christ *is dead to sin*, as far as the guilt of sin and the condemnation due to sin is concerned. In His death the sentence has been executed, the guilt atoned for, the charge is gone: and as you realize this truth you will have strength to battle with its power, and to put its temptations, influence, and attractions, under your feet. The same grace which has (by giving you union with Christ in His death) put away all condemnation, continues to you union with Christ in His life, that you may have the living power of a living Saviour to draw upon, in order to battle with the corruptions you feel, and the sin that worries you. It is a very different thing—the sins you feel and that worry you never can condemn you, for Christ died to put away condemnation from you; and the sins that worry and grieve you, ought to throw you upon God for strength, and keep you constantly coming to Him for His fellowship and help, for He has promised to "make His strength perfect in our weakness," and that, not lest you should be condemned for sin, *but because* all condemnation has entirely passed away, exhausted by the death of Christ; for if we, being enemies, were reconciled to God (corruption notwithstanding, ruin notwithstanding) by the death of His Son, how much more the living Christ, will give you supplies from the fountain of life, which will enable you to overcome the sins that grieve and worry you, and which shall never separate you from the love of God, for "neither life, nor death, nor angels, nor principalities, nor powers, can separate you from the love of God, which is in Christ Jesus our Lord."

Ah! friends, these considerations are potent—and the faith which realizes them cannot say, "Shall we continue in sin that grace may abound?" We are delivered from sin—sin is not our master. We are dead, we have been delivered *in Christ Jesus* from all charge, all guilt. We will live for Him who died for us, we must, for we are united to Him, and evermore we will bless Him "who though He was rich, yet for our sakes became poor, that we through His poverty might be rich;" and never—(it cannot be, it could not be, it is impossible)—will we continue in sin that grace may abound.

May the Great Teacher Himself teach you!

NOTES OF LECTURES

ON ROMANS VI.

"Know ye not, that so many of us as were baptized into Jesus Christ were baptized into his death? Therefore we are buried with him by baptism into death, that like as Christ was raised up from the dead by the glory of the Father, even so we also should walk in newness of life."—Rom. vi. 3, 4.

In my last lecture I endeavoured to direct your attention to the connection between this chapter, and that immediately preceeding it. In the former chapter, we have God set forth as our Saviour in Christ from the *guilt* of sin, and from all manner of condemnation following upon sin. Do we know that this *is* a great fact, that God is revealed in Christ as saving from all sin, as to its guilt, and as to its condemnation? Then in this chapter we have God set forth in Christ as a Saviour from the dominion and from the practical power of sin. We are not yet delivered from the presence of sin; we are not yet delivered from the worry of sin; "If we say that we have no sin, we deceive ourselves and the truth is not in us." The resurrection alone will rid us from that body of sin and death we carry with us, and death alone will rid us of its presence and its worry. "But if the Spirit of him that raised up Jesus from the dead dwell in us, he that raised up Christ from the dead shall also quicken our mortal bodies by His spirit that dwelleth in us." In the mean time we have to learn, and it is blessed to learn, that in the work of the Lord Jesus Christ on the cross, we have our everlasting deliverance from its guilt, and our everlasting security against the condemnation attaching to that guilt, and in the person of a risen Saviour we have the well of life, the source of power to walk with God worthy of our high and holy calling in the Lord Jesus Christ.

Now the plausible objection which has ever been urged against the doctrine of free grace is,—and it is a plausible objection,—that this sort of teaching naturally begets in the heart carelessness and indifference as to one's walk and conversation; and the Apostle, in our text, puts the objection. A very important thing it is to remember that this objection was brought against the teaching of the Apostle, and to know that therefore *he* taught free grace. If he did not preach free, everlasting, unconditional salvation through the Lord Jesus Christ, he need not have troubled himself to notice the objection, with which the chapter begins: "Shall we continue in sin that grace may abound?"

We dwelt, in our last lecture, upon the Apostle's complete and triumphant answer to this objection: "How shall we that are dead to sin live any longer therein?" He places an emphasis on the two words *dead* and *live*. How can a dead man live? How can a man dead to sin live in sin? You see the argument is not that it is unlikely, not that it is unsuitable that we should continue in sin, not that it is improbable, not that it is unreasonable, but that it is *impossible*. "Shall we continue in sin that grace may abound? God forbid. How shall we that are dead to sin live any longer therein?"

We are, if we be believers in the Lord Jesus Christ, if, as poor, guilty, lost sinners, we have, on the invitation of our God, come to Him by Christ, and taken His great gift, the Lord Jesus Christ, for our life, and righteousness, our title, warrant, ground, and standing before God,—we are dead to sin in God's sight. It is not a thing to be bye and bye, it is a present standing. "We *are* dead to sin." This is the Apostle's position, and this is the thesis of which this deep, and full, and all-important chapter is the amplification, and developement.

"Know ye not?" There is a certain implication of upbraiding in the Apostle's expression. "Know ye not?" We ought to know a great deal more than we do about Christ, and the work of Christ. Ignorance of God's word, and of Christ's work, lies at the root of our sinning and of our misery. "Know ye not?" What! after all God has spoken, after all Christ has done, after all the Spirit has taught, after all the length of time you have been listening, after all the profession of christianity you have made! "Know ye not?" Know ye not the power of the Cross of Christ? Know ye not the nature of the victory accomplished by Him who hung upon it? Know ye not this fact that every believer in Him is identified with Him, and that when Jesus died reconciliation was made for the iniquity, and everlasting righteousness brought in for the soul that trusts Him, and that by virtue of his resurrection, resurrection-life takes possession of the soul that trusts Him? Know ye not that all who believe on the Lord Jesus, are one with Him, identified with Him died when He died, rose when He rose, and in the eye of the law and of righteousness and of God, stand where he stands beyond judgment

at the right hand of the majesty in the Heavens, sitting with Him in Heavenly places. Know ye not? If you do not know these things, first the true power of his Cross, you will call in question your own individual salvation, and well you may; and if you do not know the power of his resurrection you will be entangled in this objection with which the Apostle is dealing, that grace cannot be so free as some would have it to be, salvation cannot be so unconditional as some would proclaim it to be, because the effect of such free grace would be this: men will conclude "we may continue in sin then, we may do as we like—the more we sin the more will grace abound, and God be glorified in blotting out the accumulated transgressions." "Know ye not," says the Apostle, "that so many of us as were baptized into Jesus Christ were baptized into his death? Therefore we are buried with Him by baptism into death; that like as Christ was raised up from the dead, by the glory of the Father, even so *we also should walk in newness of life.*"

Observe the blessed teaching here. Our justification before God, and our sanctification rest on the same ground, have the same foundation, flow from the same source, viz: the fact that we have union with Him who is the righteousness of God, and the holiness of God, and therefore, so far from its being probable, or likely, or possible that the man who has union with the Lord Jesus Christ for justification can live in sin, the contrary is demonstrated, for if he has union with Him for justification by his blood, then he must have union with the risen Lord Jesus Christ for sanctification of life. Christ is not divided. If I stand accepted before God, uncondemned, uncharged, and unchargeable with sin, if I be dead unto sin, because through the wondrous grace of God I am identified with Christ, incorporated into Christ, a member of Christ, in fellowship with Christ, and in the sight of God as it were a part of Christ, and so justified freely on account of the precious dying Saviour with whom I am identified, I am also united to the risen, living Lord as the ground and source of my sanctification. Jesus is not now dead on the cross. He lives on the throne. If I am united to him at all, I am as much united to him on the throne, where he now is, without spot, as I was united to Him when He hung upon the cross, when my sin was imputed to Him.

Do you not know this? It is a great thing to know it. "Know ye not that so many of us as were baptized into Jesus Christ were baptized into his death?" "So many of us," that is all who believe upon Him. In 1 Cor. xii. 12, 13, we read: "As the body is one, and hath many members, and all the members of that one body being many, are one body, so also is Christ. For by one Spirit are we all baptized into one body, whether we be bond or free, and have all been made to drink into one Spirit." You see the thought in the Apostle's mind is union between the believer and the Lord Jesus Christ; and he calls it a baptism into Christ, shewing how complete and universal the union is. It is illustrated by immersion,

immersed into Jesus Christ. What a position! the soul that is immersed into Jesus loses its own identity, and becomes a part of Christ, ceases to be anything apart from Christ, and henceforth is regarded as in union with Him, as identified with Him, as a member of Christ, a child of God and an inheritor of the Kingdom of Heaven. Oh! what a position.

Now this act whereby the sinner is baptized into Christ is not our own act,—no man can baptize himself into Christ, it is God's act. He it is who baptizes us into Christ. And beautifully the figure of baptism illustrates this wonderful truth! It is an easy thing to trust in the figure, and to overlook the thing signified. From the time of the brazen serpent, which the Israelites worshipped, men have worshipped the emblems of the things of God, and they do so now, even in the days in which we are living. Men now make baptism to mean the thing signified in baptism—Baptism is a wonderful illustration of a glorious truth. It is not the truth, but the picture of it, the figure of it.

In old times, on a profession of faith in the Lord Jesus Christ, men were baptized, and the descent and rising again out of the water represented union with Christ, in His death and resurrection. "Know ye not" that all who believe in the name of the Lord Jesus Christ have union with Him, are baptized into His death and life. They are henceforth never regarded by God apart from Jesus; He is their life, their righteousness, their standing ground, their portion, Christ is all in all to them. God never for a single instant looks at them apart from the position in which His grace has placed them. Oh what a potent motive such knowledge is and must be, and ever will be to the man who realizes such things. And if you don't know these things, you don't know the truth as it is in Jesus.

Water is a cleansing thing, a life-giving thing. Water represents the Holy Spirit, the bond of union between Christ and His people, and "the word of God the means by which he effects that union (see Titus iii. 5, 6. Eph. v. 25, 26. v. 3.)

We are not only baptized into Himself, but baptized into His death, immersed into the death of Christ, what a death was that! That death abolished death, and exhausted death, that death met the full penalty of the law, drank in the wrath of God to the very last drop, put an end to the reign of death. And now every believer in the Lord Jesus Christ being buried into the death of Christ, death has had its full sway and demand upon him., law and justice have no more claim, the cross of Christ exhausted death and destroyed him that had power of death and the soul in union with Christ is thus "dead to sin.' "How shall we who are dead to sin live any longer therein?" It is impossible—we are buried with Him by baptism into death. This is a very strong figure, a most precious and a most instructive one. The death of Christ is declared to be the grave in which we are buried. We are

buried with Jesus into death, and baptism is the figure, and illustration of it. What has the law to say? I am buried with Jesus into death—I went down into the grave as a natural man and I can never appear again before God, or man, or angel. If you are not buried with Jesus into his death, you will have to suffer the pains and penalties of an outraged law yourselves, you will have to render your own account at the judgment bar of God. But if by God's grace you have taken God's gift the Lord Jesus Christ, if you have come as poor sinners to God by Him. if giving up your own merit, your own claim on God, you have taken Christ's merit, and Christ's righteousness and claim, if you have taken the cross of Christ as your warrant, the blood of Jesus as your plea, the promise of God in Christ as your security, then God is pledged to you. When Christ went down into the death of death, you were buried into His death and there was an end of you as a natural man, as a man to be judged, God himself can't find you in that character, it would be dishonour to the finished work of Christ if He were to look for you. Christ rose out of death but sin did not rise with Him, God never quickened that. Christ rose not as the representative of *natural men*. On the cross He was the representative of natural men, and He was buried as the representative of natural men, but there was an end of them in the tomb. He rose the representative of *accepted men*, and the men He represents are baptized into His life now as they were before baptized into His death, they have union with Him in resurrection power. He is their life, their strength their fulness, their resurrection, and God never looks at His ransomed people out of Him and never will.

Know ye not this? If you don't know it, then you are but poor students of God's word, and slow to learn how to take in what He has laid down in it, line upon line, precept upon precept, from the earliest record of God's truth, to the closing record of His revelation.

In the latter part of the preceeding chapter we have the statement, that as standing in Adam death passed upon all men for that all have sinned, here now as standing in Christ death passes *on us all*, the death of death, and there is no more figure in the one case than in the other We know by experience that in Adam all die, that death hath passed upon all men, for that all have sinned, but we don't know by experience that the death Christ suffered passed upon all men standing in Him, yet God's word states it, and those who believe God's word live by faith and not by sight. *There* is our standing ground, and a glorious standing ground it is.

V. 4. "Therefore we are buried with Him by baptism into death, that like as Christ was raised up from the dead by the Glory of the Father, even so we also should walk in newness of life." Here we see the power for living with God is union with Christ, who was raised from the dead the glory of the Father that we should also walk in newness of life.

The Apostle Peter says in 1 Pet. iii. 21, speaking of Noah who was saved in the Ark: "The like figure, whereunto even baptism doth also now save us, *(not the* putting away of the filth of the flesh, but the an-

swer of a good conscience towards God) by the resurrection of Jesus Christ." The Ark is Christ, and Noah entered into the Ark on earth, before the floods came, before one single fountain of the great deep was broken up and God shut him in, so that bye and bye when the floods come, he is in the Ark, borne up in it and though surrounded by great waters, shut in safety and borne on the waters to the highest mountain tops, the dove bringing messages of peace, the only window, a window above, shewing him the haven to which he is going. Thus we have a beautiful picture of the believer in Christ, baptized into Christ, the waters surrounding him on every side, he rises on the very floods to Heaven, death and desolation without, earth and earthliness beneath, he rises in that Saviour into whom he is shut in, above the billows, above the storm, to where God is all and in all.

"Know ye not... that like as Christ was raised up from the dead by the glory of the Father, even so we also should walk in newness of life."

It is a fact that every believer in Jesus Christ stands before God in newness of life, his natural man buried into Christ's death and himself for ever united to the risen Lord, this is a fact, whether we realize it or not. Every believer in Jesus Christ, one as much as another is complete before God; He sees no spot or stain, if He did; He must condemn, He sees him dead and buried in Christ, and risen in Christ. What we want is to realize these things, that by the power of the Holy Ghost we may be "sanctified through the truth," and that the knowledge of what God in Christ is to us, may have influence on our walk and conversation, as we realize these things, and live by faith, we shall walk worthy of our high and holy calling practically and before men, our Gospel liberty is that we are no longer regarded by God as natural men, and that in Christ we are complete as Christ himself is, accepted in the beloved and that notwithstanding all our weaknesses, infirmities, and failures which alas we too sadly are conscious of.—As we live upon these truths, and draw upon them, there is a potency in them to separate practically from anything that would grieve the Holy Spirit, who has baptized us into Christ Jesus, identified us with his risen glory, and sealed us into *the day of* redemption.

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NOTES OF LECTURES

ON ROMANS VI.

"Therefore we are buried with Him by baptism into death, that like as Christ was raised up from the dead by the glory of the Father, even so we also should walk in newness of life. For if we have been planted together in the likeness of his death we shall be also in the likeness of his resurrection."—Rom. vi. 4, 5.

Last day we dwelt particularly on the remarkable expression, "*baptized into Jesus Christ.*" The great lesson conveyed by the expression is union with the Lord Jesus Christ. Everything depends on union with the Lord Jesus Christ. *Out* of Him so far as our salvation is concerned, and so far as our walk in life is concerned, we have nothing, and we are nothing but emptiness and ruin, and when God looks down upon us He can discover nothing but what He must regard with aversion.

But there is laid up in the Lord Jesus Christ all God's desire, all that *God* wants from us, and all *we* can possibly want from God, whether for time or for eternity. The title to everlasting life *He is*; the qualification for the enjoyment of everlasting life is only to be had *from* Him and *in* Him: therefore, union with Him is everything.

The Lord has provided that there *shall be* union between His people and the Lord Jesus Christ, and the law of the Spirit of life, whereby this union is established, is brought about in this way, viz: that when the Gospel is preached, and when God's record concerning Christ is proclaimed to sinners, and they, in hearing God's Word, believe it, and *receive God's gift* on the warrant of God's word, then union takes place. *I have pointed out* that remarkable verse in the Lord's prayer in John

xvii. 20, when He prays not only for His disciples who did believe, but for all who should believe on Him through their word, "that they all may be one, as Thou, Father, art in me and I in Thee, that they also may be one in us."

So here you perceive by His own blessed teaching, and from His own Divine supplication as Mediator, this blessed truth, that "whosoever believeth on the Lord Jesus Christ has union with Him," and henceforth stands before God "accepted in the Beloved," "complete in Him."

The figure of baptism which we had last day teaches how complete the union is—it is "baptized into Jesus Christ." The figure is a very full and a very striking one; the sinner believing in the Lord Jesus Christ is swallowed up in Christ, appears no more apart from Christ for ever, is lost in Him, identified with Him, and henceforth always regarded by God as part and parcel of Him, baptized into Jesus Christ. Here is union *indeed*, that there may be communion also. The water signifies the Holy Spirit, who is the agent, and the *Word*, which is the means whereby the union takes place, and the baptism into the water, the immersion, shows the completeness of our identification with the Lord Jesus Christ. You remember the remarkable passage in i. Cor. 12—13, "For by one Spirit are we all baptized into one body." Friends, the weakest believer as much as the greatest and strongest, the feeblest soul that trusts in Jesus as much as the most advanced in faith, is equally baptized by one Spirit into the body of which He is the Head, receiving from Him life, salvation, fulness, and all things; and what we want is to have our faith increased, that we may live more upon the fulness which we possess *in Him*, that we may enjoy more of the privileges which God bestows on us *in Him*, that we may be more strengthened in Him, more consecrated *to Him*, and renewed more in the knowledge of Him, thus gathering light from *His* light, "walking in the light," and being His lightbearers—the blood of Jesus, cleansing us meantime from all sin. When we are said to be "baptized into Jesus Christ," the Spirit of God teaches us that we are identified with *all that is His*, not merely baptized into Jesus, but into Jesus *Christ*, identified with Him personally as Jesus the Saviour, and identified with Him in His offices as the Christ.

There is nothing in Him as Jesus which we have not an interest in, and there is nothing He *has done* or is *about to do*, in His offices as Christ, which we have not an interest in and *benefit from*, if we are believers in Him. And the means for effecting this union is faith, and "faith comes by hearing, and hearing by the Word of God." Believing *we are* united to Him, baptized into Him (baptism is but the figure, not the reality), the Apostle goes on to say we are buried with Him by baptism into death, that precious Lord Jesus Christ was buried into death, into that death which exhausted and abolished death, into that death by which the law was vindicated and justice satisfied. He was buried into death, and if I have union with Him,—and if I be a believer, I have union with Him, according to His word, and according to His prayer,—then I have been buried with Him into death. Therefore it is written, "He that believeth in me, though he were dead, yet shall he live; and whosoever liveth and believeth in me shall never die."

I have been *already* buried into death with Jesus. *Death* has no claim upon me, *judgment* has no claim upon me, *law* has no claim upon me. When Jesus was buried into death I was buried into death; the sentence of death passed upon *me*; judgment was visited upon *me*; death was executed upon me, when my substitute was buried into death. Oh! the liberty we have when we realise this! No one can tell it, no language can describe it. I am buried with my Lord and Saviour into death; then there is an end of me as *a natural man*. I have passed out of God's sight for ever as a natural man since Jesus was buried. Do we believe this? The all-seeing God never sees me again as a natural man from the day when I was baptized into Jesus. It would be a dishonour to Him if I was ever again so regarded by that Holy God who gave Jesus to be buried into death, that the natural man, the poor lost sinner who believes on Him might be buried into death too.

Buried into death! seen no more, existing no longer in the eye of the law, or in the eye of God as a poor fallen lost one, delivered from condemnation absolutely and entirely, I have my standing in a risen, triumphant, exalted, enthroned Saviour; for if we had union with Him *when He was buried* into death, we have union with Him now, He is

exalted into life, as we read in v. 10, "In that he died, He died unto sin once;" so dieth no more, and the soul that was buried with Him into death dieth no more. "And in that he liveth, He liveth unto God," and the soul that is baptized into His death is baptized into His life, and stands complete in Him. This is the meaning of what the Apostle says in Gal. ii. 20, "I live, yet not I, but Christ liveth in me." This was what the Lord meant when He said, "Because I live, ye shall live also." And when He said, again, "My strength is made perfect in weakness," "My grace is sufficient for thee," "Lord Jesus say unto my soul I am your salvation."

My dear friends, those are the true sayings of God, and when we realize them by the teaching of His Holy Spirit, and on the ground of His word, we have life, joy, peace, liberty, blessedness, and salvation. Not to have a realized view of them is the result of unbelief of God's word; for unbelief not only cuts us off from all interest in the Lord Jesus Christ, but also in the degree in which it exists from all conscious realization of that interest.

I have often said to you, unbelief is the most unreasonable thing in the world. Really there is no excuse for it. There might be an excuse for not believing me, for it is quite possible I might be mistaken, or I might intend to deceive or be unable to keep my promise; but there is no such thing as an excuse for not believing God; God can't deceive, and He cannot be deceived, and He can't fail from want of resources in Himself to keep His pledges to poor sinners. And from the moment—when putting aside all you are and all you have done—whether as saints or sinners, you take God's word concerning Christ, what He is and what *He has* done, as God's free gift to needy sinners, from that moment you have an interest in Him. And when you know that you have an interest in Him, then you *will begin* to walk in newness of life, and to hate the things that Christ hates, and to hate yourself for liking them, and you will begin to follow the things that Christ commands, and count them beyond measure more precious than gold and silver.

Then you will begin to realize you have a new standing, that God *does not now regard you* as you know yourselves, by painful expe-

rience, poor and weak and needy ones. Truly God does *know* us as such, but not to condemn, *only* to supply strength to meet our difficulties, and to send the Comforter to wipe away our tears.

He only knows His people as tried ones that they may be helped, He only knows them in weakness that they may be strengthened, He only knows them as exposed to danger that they may be sheltered, He only knows them as pilgrims in the wilderness that He may walk the wilderness *in them, and with them*, and bring them up out of the wilderness leaning on their Beloved.

Here lies the secret motive for consecration of heart. This knowledge it is which enables us to look upon God without fear, to contemplate a deathbed without terror, to anticipate judgment without alarm; and this is the secret by which men learn to live out of self upon the Lord, and make no mention of themselves, only of His wisdom and righteousness, His sanctification and His redemption; not seeking to be justified by the works of the law, which can neither "bless them at all or curse them at all;" but seeing they know that they have been buried into death with Jesus, and are risen into life with Jesus, and that they stand accepted before God, they walk in newness of life. "Therefore, we are buried with Him by baptism into death; that like as Christ was raised up from the dead by the glory of the Father, even so we also should walk in newness of life."

It is a very remarkable expression that "Jesus was raised from the dead by *the glory* of the Father." It is not even mercy, but glory. What a view this gives us of our Father! You remember Ps. xxi. 5, where we have this remarkable expression, "His glory is great in thy salvation."

It was not merely the mercy of God that raised Jesus from the dead; it was the glory. Nothing made God more happy than when the salvation work for poor sinners was accomplished. The glory attending the Resurrection of Jesus was not paralleled in any other period of His history. You remember Matt. xxviii. 2, "Behold there was a great earthquake; for the angel of the Lord descended from Heaven, and came and

rolled back the stone from the door and sat upon it. His countenance was like lightening and His raiment white as snow, and for fear of Him the keepers did shake and became as dead men."

Ah, friends! the keepers outside the scene were only emblems of other watchers, death and hell. . . . Satan and all his host would try to keep Him in; but as it has been beautifully said, as well might they have tried to roll the stone to the portals of the East to stay the rising of the morning sun, as to stop *His rising*. Thus, He rose from the dead by the glory of His Father. His work was done gloriously, and gloriously did the Father raise Him. Everything about the Resurrection of Jesus Christ was stamped with glory. You remember He said just before His death, "Glorify Thy Son that Thy Son also may glorify Thee." What did He mean? Raise me from the dead, burst my bonds, and the chains and trammels of law and judgment, and death and hell, give me liberty from all condemnation; let me conquer and rifle the tomb in the power of the Resurrection. Glorify Me that I may glorify Thee in bringing all the Redeemed to the throne to which I ascend. You remember in Heb. v. 5, we are told that Christ in His Resurrection entered into the Priesthood. This was His glory. "So also Christ *glorified not* Himself to be made an High Priest," but He that said unto Him "Thou art my Son; to-day have I begotten Thee." This refers to the morn of the Resurrection, and to the fact that Jehovah glorified Him; and it was *the glorifying of Him* when He undertook that office of Priesthood in which He ever liveth to make intercession for you, for me, for all those who come unto God by Him.

There is another beautiful passage, (see 1st Pet. i. 21,) where you will find the reason why God raised Him from the dead. He "was manifested in these last times for you who by Him do believe in God." Oh, if there is one before me who does not believe in God, why should you continue so? But if you do believe, listen to this: "Who by Him do believe in God that raised Him from the dead, and gave Him glory, that *your faith and hope* might be in God."

May you not trust that God, who gave Jesus to be buried into death *for you, and to be raised* out of death, that your faith and hope might

follow Him, that your *desires* and *expectation* might follow Him, and that realizing your interest in Him, you might walk in newness of life, no longer deriving your existence from, or leaning for strength on creature resources, but on Him in whom dwelleth the fullness of the Godhead bodily—from that fulness, the believer draws grace for grace, grace for pardon, instruction, comfort, grace for living, for dying, for resurrection, for judgment, for glory. Oh! we want vessels not a few to draw with; the well is deep, and the supply is limited only by the littleness of our faith; our souls are occupied with other things, our minds full of worldliness and vanity, instead of being filled with Jesus, occupied with the things that perish with the using, with the cares and worries of this life, and there *is no room* for the Lord Jesus Christ; the Lord increase our faith, that we may live more upon His fulness, and as we live on Him, we shall walk in newness of life.

In v. 5, we have another figure. It is very remarkable how the Lord multiplies figures to teach us the same wonderful truths. We have had the *Baptism* to teach us our union with Him by the Spirit, that we are immersed into Him, incorporated into Him, shut up into Him, and our natural selves *gone*. The figure of baptism teaches us that we have gone down into death and come up into life, and that we are identified with Him evermore. Truly a wonderful picture of union with Christ. But here we have again, v. 5, "If we have been planted together in the likeness of His death, we shall be also in the likeness of His Resurrection."

Here union with Christ is illustrated by another figure, but equally beautiful and equally instructive. "Planted together"—the idea is not of two or three plants all put into the same ground, though that would to a certain extent express blessedness—to be near Him is blessed, to have walked the same earth is blessed, to have a similar nature is blessed, to live in the same atmosphere is blessed; but this is far deeper. The idea is of one plant with various branches, as the Lord puts it in John xv., "I am the vine, ye are the branches." One plant made up of one root *and many* branches; the root is Christ; the branches are such *as you and I grafted* in. And how are we grafted? when we believe.

The plant out of the dry ground had no form nor comeliness; He came down and emptied Himself of all His glory, and became a withered plant, and went down into death that we might be planted in the same ground and in the same grave. You have seen it done in winter in your gardens, the plant put down into the ground, and it has not an appearance of life—no buds, no blossoms, no fruit there; but if it were not put into the ground there would never be any buds, or blossoms, or fruit. So He was crucified in weakness. You remember His own words, "Except a corn of wheat fall into the ground and die, it abideth alone; but if it die, it bringeth forth much fruit." Here we have the planting of the Tree of Life, which, springing up in the Resurrection, bears twelve manner of fruit, and the leaves of the tree are the healing of the nations; we are planted in union with Him, in the likeness of His death; but when the Spring comes, and the light of God, and the dews of God operate upon the plant, we know what the consequences are; it puts forth buds, and leaves, and blossoms, and fruit. And what a beautiful thing it is. The branches that are planted with the root in winter are the very branches which contain its fragrance and beauty in the summer time. It was winter time with Jesus when He was put down into the ground; but Spring time and Summer are coming, when the Tree of Life shall put forth its fruit, and we shall be in the likeness of His resurrection. Even God himself shall delight to rest under its shade, and eat His pleasant fruit.

The great thing is to have *union with Christ.* He is the root, the life, and all the fulness, the supply and the grace and the glory are in Him. If we are believers in Him, we have an interest in all. But still there is nothing in us. Now there is a great mistake into which believers often fall; they stagger at the amount of barrenness they experience in themselves; they wonder to find themselves so poor, so empty, so helpless! Do you suppose that Christ has transferred His fulness into *you*, and that you are to be *the root* instead of the branches. Nay, but he puts His fulness into our empty vessels; and *even after we have come* to Christ, we are but poor empty vessels receiving *His fulness.* You know that in winter time the sap goes down into *the root, and the* branches seem dry and dead, and thus it is with us

now. *The life is all in the root*, the sap and the fulness are all in the root. I do believe that if God were to put out His fulness into us while we are in this body, we should take all the honour and credit to ourselves, and we should become full-bloomed Pharisees.

No; He keeps the life at His own disposal. He keeps the grace and the strength *in Himself*, and He gives it out by little and little, and by-and-bye, when we get rid of this body of sin and death, partakers not only of the spiritual but of the literal resurrection; then there will be no hindrances to the full outflow of the grace and glory that are in the Lord Jesus Christ; and then we shall not be spoiled by the supply, and we shall not desire to put the crown on our own heads, but on the head of the Lord, where alone *His crown can flourish*.

In the meantime, dear friends, let us seek to live, learning that all our springs are in Him, and content to leave them there. Let us draw on Him daily for the supply of our need, and learn to live the life we now live in the flesh "by faith of the Son of God," who loved us and gave Himself for us.

And, then, whether we walk in darkness and have no light, let us trust in the name of the Lord, and when the light shines and the leaves are fair, and the blossoms sweet, let us give Him credit for the supply and blessing; and "though the fig tree does not blossom, neither fruit be in the vines, the labour of the olive fails, and the fields yield no meat, the flock be cut off from the fold, and there be no herd in the stalls, yet will we rejoice in the Lord, we will joy in the God of our salvation."

Let us still realize that our springs are in Him, and though the poor branches may seem withering, yet the root is full; and "if we have been planted together in the likeness of His death, we shall be also in the likeness of His resurrection."

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NOTES OF LECTURES

ON ROMANS VI.

"Knowing this, that our old man is crucified with Him, that the body of sin might be destroyed, that henceforth we should not serve sin."—Rom. vi. 6.

We have already had two figures by which the Apostle illustrates that fact upon which our standing before God, our power for service, our practical consecration, and our future glory depend, Union with Christ. And now he gives us a third illustration.

We have already dwelt on the first of these, *being baptized into Christ.* The idea is union. Immersion into, identification with, being, as it were, swallowed up in the fulness of the Lord Jesus Christ.

A second illustration we have had, "*Being planted with Him.*" This is an additional idea. It is not mere repetition. Identification with Christ, association with Christ, fellowship with the Lord Jesus Christ, our destiny to be together, and planted with Him. Wherever the root flourishes the branches shall flourish; wherever the root puts forth its fragrance and its fruit, the branches shall express that fragrance and that fruitfulness. Nay, dear friends, since the Lord has been pleased to take the position and relation to His people of the root to the branches, there is no other way for this shewing forth His fragrance and His fruitfulness but through the branches. Separate the branch from the root, and the root has no way of manifesting the preciousness contained in it.

Then there is a third illustration, "*Crucified with Him.*" Still the idea is union, identification with Him, association with Him, interest

in Him, interest in that satisfaction which He has made for sin upon the Cross, and in that everlasting separation instituted between Him and His, and all opposed to Him.

Crucified with Christ! See what pains the Holy Spirit takes to teach us clearly and fully the privileges of that grace in which the love of God has given us to stand. And it is in the knowledge of these things,—revealed facts they are for the obedience of our faith,—it is in the knowledge of these things, in the realization and practical application of them to our hearts and consciences, that we are renewed after the image of our Redeemer, stablished, strengthened, settled.

All believers on the face of the earth, whatever may be their degree of faith, whatever the amount of their attainment in the knowledge of our God, and of His Christ, and all believers who ever lived on the earth, who have really looked upon the Lord Jesus Christ as God's gift to them, and seeing either in the types and shadows of a past dispensation, a Saviour to be revealed, and to come, or seeing Him in the Word as having been revealed, and having come, all believers in Jesus Christ are equally baptized into Jesus Christ, equally planted together with Christ, equally crucified together with Christ, as far as their standing before God is concerned. My dear friends, there is not a plainer truth recorded in God's word than this, nor a more important nor more comforting one. The feeblest believer in the family of God is as much united to Christ as the strongest believer in that family has been as fully baptized into Christ, as truly planted together with Him, as much crucified together with Christ, as any other individual believer in the family, for all are equally members of the Head. But when we come to speak of the different degrees of knowledge and enjoyment which believers have in these great matters and of their consequent practical power on the lives and affections of believers, then indeed there are vast degrees of difference, our realization of them, and their practical influence upon our lives, is in proportion to our faith. As we draw upon the truth as it is in Jesus, we shall be strong in the Lord and in the power of His might. It is as we go into, and explore, and appropriate by faith the grace that is in Christ Jesus, we are a match for the world and the flesh and the devil; and

the reason you see so many Christians feeble and sickly, and weak, may be illustrated by very much the same reason why you see natural men feeble and sickly, and weak, viz.: bad food, a diseased constitution, proper medicine not applied, proper exercise not taken. These matters neglected, soon make the most robust, sickly, weak, and useless; and when we see Christians of this stamp, depend upon it, the reason is not because (for we take it for granted we are speaking of real believers,) they have not been baptized into Christ, planted together with Christ, and crucified with Him, but because they have so little faith, they do not live upon the Lord Jesus Christ, they do not realize and exercise their soul in the fulness given to them in the Lord Jesus Christ, they are faint, and weak, and failing, and suffering because they are unbelieving and distrustful, endeavouring to do in their own strength what can only be done through the grace of the Lord Jesus Christ strengthening them.

Observe the stress on "*knowing* these things." It is one thing that matters of fact *be so*, and quite another thing to know these matters of fact, so as to realize and appropriate them, dwelling upon, and living upon these facts (and they are facts), we have God's own word as our warrant for so saying, but unbelief uses these facts but little. "*Knowing* this that our old man is crucified with Him," and see also v. 3, "*Know* ye not that so many of us as were baptized into Jesus Christ were baptized into His death."

Mark the emphasis on *knowing* these things. When people have waverings, questionings, and doubts as to their interest in Christ, and Christ's interest in them, all their reasoning have their source in simple unbelief, and then of course they are shorn of their strength, they are wanting in joy, which is their strength, for "the joy of the Lord is your strength." No wonder if they are weak and feeble; no wonder if they are failing and disheartened, if they are not living on the salvation of God. Again, v. 9, "*Knowing*," says the Apostle, "that Christ being raised from the dead, dieth no more." Turn to Cor. vi. 3, 15, 19. Mark the stress the Apostle lays on the knowledge of the truth of God, and of the privileges into which God calls His children. "Do ye not *know* that the saints shall judge the world?" "Know ye not that we shall

judge angels?" "Know ye not that your bodies are the members of Christ's?"

Do you observe the importance attached to knowing these things? v. 19, "Know ye not that your body is the temple of the Holy Ghost, and that ye are not your own?"

My dear friends, we have no idea of the practical power we lose by our want of a well grounded knowledge of our high calling in the Lord Jesus Christ.

We have a similar argument in our text. It is connected with the difficulty proposed, "How shall we that are dead to sin live any longer therein?" "Knowing this that our old man is crucified with Him that the body of sin might be destroyed, that henceforth we should not serve sin."

Let us dwell for a short time on the terms used by the Apostle in this remarkable statement, "Knowing this that our old man is crucified with Christ;" then we ought to *know* it.

What does the Apostle mean by our old man? simply our natural self, with all its principles and motives, with all its outgoings, actions, corruptions, and belongings. This natural self which we find to be such a burden, this weary body of sin and death which we carry about with us, is always hindering us, always tempting us to lend a ready ear to its indulgences.

The Word of God states that our old man was crucified with Christ. It is the past tense in the original. The whole system, root and branch of our natural self (not as God made it, for God made it in his own image perfect, spotless, stainless), but our natural self, as sin, and satan, and self have marred it, was crucified, see what that natural self is as it is described in Scripture, Isa. i. 5, 6, "The whole head is sick and the whole heart faint. From the sole of the foot even unto the head there is no soundness in it, but wounds and bruises, and putrefying sores; they have not been closed, neither bound up, neither mollified with *ointment." Some of us,* by the grace of God, have learned that this is

a true description of our natural selves, but some have not yet learned it. It is a blessed thing to know, on God's authority, that this natural self was crucified with Christ, and although it may be our present worry, it can never be our final damnation, for it has been crucified with Christ.

Look at Ps. xiv. 2, 3, which is quoted in the New Testament to shew things have not changed between the time when David wrote and Paul wrote. The old Adam never changes; no medicine can heal the disease, no ointment can mollify the corruption; it can only be got rid of by death, "Knowing that our old man is crucified with Him." What liberty one enjoys when once one realizes (and we have God's authority for saying it) that this self was executed on the Cross. It is a great triumph of faith, and it can only be realized by faith, for it is against our sense, and against our every day personal experience. But we walk by faith, and we have God's word and warrant for it, and on that we may build to any amount.

Ps. xiv. 1, 3, "They are corrupt, they have done abominable works; there is none that doeth good. The Lord looked down from Heaven upon the children of men to see if there were any that did understand, and seek God. They are all gone aside, they are all become filthy; there is none that doeth good, no, not one." That is God's view of the case. You perceive there is no exception. There may be many degrees of outward development of evil, but the all-searching eye of God sees no difference in the principle, and the truth of God proclaims the same sentence on all. All are corrupt, all are abominable. In Rom. iii. the Apostle quotes this passage to prove the universal depravity of human nature in his day, and the necessity for the Gospel which it was his privilege to proclaim. V. 9, "We have before proved both Jews and Gentiles that they are all under sin," covered with sin, charged with sin, all under the sentence due to sin, poisoned with sin, sin pervading their inner principles, and manifested in their outward acts and conversation. This is a photograph of human nature, of the old Adam, v. 10, 19.

Now, beloved friends, very many persons' best hope of being saved is, that they are not so bad as that. They thank God they are not like

that. But they surely are, or God's statement is not true, and the fact that they don't know it and don't see it, is all the more sad. When we do know it, and see it by the grace of God, we shall set to our seal that God is true (and if I were to stand before Him in judgment to-morrow, I have not a single thing to say better of myself than that), but to be told that our old man is crucified with Christ, to know it as a fact, because God has said it. This is liberty! this is peace! and this is life and joy. Here is, indeed, the root of practical consecration, this love of God shed abroad in our hearts, this revelation to the soul, "ye are not your own." I belong, then, to Him, and the resolution surely must follow by the grace of the same Spirit that has revealed the privileges, "I will live for God, I will be for God, I will *follow God*."

"Crucified with Him!" our old man crucified with Him! heart and members. Look at Gal. ii. 19, "Through the law I am dead to the law;" it has no claim upon me. Why? The claim has been demanded and met. V. 20, "I am crucified with Christ;" nevertheless I live. It is a potent principle; it is a blessed thing.

This expression, "crucified with Him," implies three things.

1. That we have suffered in Him a penal death. See Gal. iii. 13, and we see it was the death of the Cross. "Christ hath redeemed us from the curse of the law, being made a curse for us;" or instead of us, for it is written, "Cursed is every one that hangeth on a tree."

I have been crucified with Christ, I have suffered the penalty the law demands, which the sin of the old Adam deserves. This corrupt self was executed under the sentence of law on the Cross of Calvary. I put these things before you, and God's word declares them. Do we realize them? Stop and ask yourself, Do I believe them?

2. There is a second idea in being crucified with Christ; crucifixion is a lingering painful death. The knowledge that I have been crucified with Christ, so that the law hath no further claim upon me, and God's justice no further demand, seeing that I have suffered in my Head, and *Substitute, and Saviour*, will always lead me to put self, which is my

burden (but which cannot be my condemnation) to a lingering and painful death, will make me try to crucify the flesh with its affections and lusts. See Gal. v. 2, 10, "They that are Christ's have crucified the flesh with the affections and lusts." They know they have been crucified with Christ, they know that the old man has been put to death out of God's sight, and that while it is their burden, it can never be their condemnation, and they don't serve the flesh with its affections and lusts, they can't serve them. How can the man who has been crucified with Christ live in the indulgence of the sins which crucified Him?

3. The idea in being crucified with Christ is that it is a *voluntary* death. Christ was crucified as a voluntary agent, and the soul that realizes that the old Adam was crucified with Christ voluntarily identifies his lot with the crucified One. See Gal. vi. 14, "God forbid that I should glory, save in the cross of our Lord Jesus Christ, by whom the world is crucified with me, and I unto the world."

Here, then, is the importance of the statement in the text, "*Crucified with Christ.*"

1st. By an act of sovereign grace, God gives us union with Christ when He was crucified for sin, when He hung upon the cross, cast out of God's sight.

2nd. The realization of this union, by virtue of it Christ lives in me and I in Him. This is not a theory, but a reality. Christ lives in the man who has union with Christ, and the man who has union with Christ lives in Christ, aud here lies the power for the practical crucifixion of the affections and lusts.

3rd. It is the knowledge of this union which constrains us to go out with Him beyond the camp, outside the gate, bearing the cross, and despising the shame, waiting the time when, by and bye, we shall sit down in the glory when Christ is all and in all.

Then we have the *object* and the *effect* of this crucifixion of the old man with Christ.

The *object* is that the body of sin might be destroyed.

The *effect* is that henceforth we should not serve sin.

1st. *The object.* Knowing this, that our old man is crucified with Him, *that the body of sin might be destroyed.*

What very strong language! The body of sin is another expression for the old man. It is not the human nature defiled by sin, nor the human body burdened by sin that is to be destroyed, for we read in Phil. iii. that God will change our vile body that it may be fashioned like unto His glorious body; but it is the sin that defiled it, the sin that possessed it, that is here called the body of sin, because it pervades the whole body, with all its powers and parts, the head, the hands, the feet, the eyes, the ears, the tongue, the feelings, all are poisoned by sin. And because sin has so poisoned the whole body, it is called the body of sin, and the body of sin has been destroyed.

The word is the strongest possible word. It is the same word as that used in 1st Cor. xv. 26, "The last enemy that shall be destroyed is death." So the body of sin and death that we now carry about with us, and which is our worry, is in the sight of God actually crucified with Christ, and by virtue of His crucifixion, it is as much destroyed out of God's sight, as death will be destroyed when death is swallowed up in victory. Is that true? We hear these things, but we have a sad habit of merely hearing the message so wondrously, so gloriously precious, but it soon passes away. We don't take it in. Is it true that the body of sin is destroyed?

There is another passage where the same word is used, 1st Cor. i. 28, "Bring to nought" is the same word; the body of sin brought to nought. Again, 1st Cor. xv. 24, "When He shall have *put down* all rule." "*Put down*" is the same word; the body of sin put down. The same word is translated in 2nd Tim. i. 10, is *abolished.* "Who hath abolished death?" The body of sin is abolished.

We have it rendered in another place, "*made of none effect,*" 1st Cor. . 17, "The body of sin made of none effect," 2nd Cor. iii. 14. The vail is *done away.* "Knowing that our old man is crucified with Him," that he body of sin might be "done away," "abolished," "made of none effect," "put down," "brought to nought," "destroyed." Do we indeed *believe this?*

Christ would never have risen from the dead if all had not been accomplished. The resurrection is the pledge that the body of sin is destroyed, its power gone, and that its existence in God's sight is virtually extinct; it can't condemn the believer; it can't separate him from the love of God; it can't hinder his final ascension to where Christ is all and in all; it can't interfere with the future of the believer; it can't destroy the union on which his comfort is founded. Do you believe this?

Then *the effect* is the next thing the Apostle brings before us, v. 6, "Knowing that this our old man is crucified with Him, that the body of sin might be destroyed, *that henceforth we should not serve sin*," or, as it is in the original, "*be slaves to sin*." How can we be slaves to a thing that is extinct? How can we be slaves to a power that is abolished? How can we be slaves to a principle that is set at nought, made nothing of, put down? Impossible! See what poor creatures we are when we serve, and minister in any wise to sin. We endeavour to resuscitate the principle which was crucified with Christ, and, thank God, we can't do it; only God can raise *the dead*, or, in our folly we should be giving resurrection power to that principle which it took the death of Christ to save us from the effect of.

"That henceforth we should not serve sin." The fact that Christ has abolished the power of sin is a glorious fact, the knowledge and realization that He has done so is liberty, and life, and peace, and power. The Lord increase our faith. This is what we want. The Lord enlighten our understanding that we may know these things, and as our understandings are enlightened, we shall stand fast in the liberty wherewith Christ hath made us free. This is the truth that makes us free, free *legally* as a fact, free *practically*, as we realize and enjoy that fact by faith.

The Lord grant to you, to me, that knowing our old man is crucified with Him, that the body of sin might be destroyed, we may "henceforth not serve sin."

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NOTES OF LECTURES

ON ROMANS VI.

"For he that is dead is freed from sin."—ROM. vi. 7.

What a triumphant answer this is to the objection with which the Apostle is dealing, viz: that free justification through faith in the Lord Jesus Christ is hostile to sanctification of life; supplying a premium to a believer to continue in sin. How, he says, is this possible? A believer in the Lord Jesus Christ continue in sin! "He that *is dead is freed* from sin." Here is indeed the glorious liberty of the children of God. Oh, for light from Himself to enter into and enjoy it, that we may, in the realization thereof, know that we are called to liberty—*stand fast* in the liberty wherewith Christ hath made us free.

The Apostle had been treating of the standing of believers in the Lord Jesus Christ,—"baptized into Christ," "buried with Christ," "planted together with Christ," "crucified together with Christ." The believer is thus delivered from sin, whether regarded as a principle, or as a debt, a power, or an obligation, and to continue in sin is incompatible with this standing, and the state of grace into which God has called him; "for he that is dead *is freed from sin*." This is the connection. You observe, the word "for" shews the Apostle is adding another link to the argument.

"*Freed from sin*" is rendered in the margin "*justified*;" and although the expression occurs forty times in the New Testament, it is in every other place but one rendered "*justified*," and certainly should be so rendered here; it is very important to retain this sense here, that we may understand fully the Apostle's point, namely, that every believer in the Lord Jesus Christ is justified from sin; "for he that is dead is *justified* from sin."

Justification is a legal term. It means here, the judicial and irreversible sentence, pronounced by God as judge of all, and it consists of two parts. *First, as it includes* absolution from the guilt of our breach of the law—

absolution entire, universal, and never to be revoked from all guilt, and from all consequence of guilt; there is no justification without this.

The other, as it includes the possession of *righteousness*, the *fulfilment* of law, the bestowal of a character, merit, and standing in the sight of God; so complete, stainless, and perfect, that even the holy eye of God cannot observe aught to find *fault* with, much less to condemn.

In the case of every sinner *both* are necessary. We have transgressed God's holy law, and must be freed from the guilt contracted by us, in consequence of our transgression, ere we can be justified. Moreover, we have no righteousness of our own, our best is but filthy rags—we must possess a righteousness altogether pleasing to God, and with which even justice and holiness itself can find no fault. And God has given us such by giving us *union* to, and identification with, the Lord Jesus Christ; we are made the righteousness of God in Him. Both are inseparable; both are indispensable. Where God causes to *pass away* from the soul the consequence of its guilt by virtue of the blood of Jesus, He also bestows on that soul the righteousness of God, and accepts the sinner as pardoned through the blood, and accepted in His righteousness, and therefore *justified.*

Now this justification from sin is *equally* the privilege, and equally the possession of *all* those who have faith in the Lord Jesus Christ: "Be it known unto you therefore, men and brethren, that through this Man is preached unto you the forgiveness of sins, and by Him *all that believe* are justified *from all things.*" "Jesus Christ being the end of the law for righteousness to every one that believeth." But Jesus Christ is also the fountain of holiness to every one that is united to Him, or, in other words, to every one that believeth in Him. The soul has fellowship with Him in *both respects*, and as He is made of God unto those that believe on Him;—*sanctification* as well as justification—one cannot be hostile to the other. Free grace cannot be hostile to holiness of life, they go together, where one is, the other is; *they spring from the same source.*

So much for the Apostle's argument. The bond by which the sinner is held under the power of sin is the *curse of the law.* Do you clearly see this? "The strength of sin is the law;" the strength of the law is its power to inflict death and curse; the curse consists in the sinner being cut off from God. God can have no communion and no fellowship with the *soul which is under* the curse of sin; and if we have no fellowship with *God, we can have none* with life, or salvation, or holiness, or blessedness, as *having no fellowship* with their *source*; consequently we are left under the

power of sin, its helpless, hopeless *slaves;* and so long as we continue in that state, sin *will have dominion* over us, for we are not under grace, but under law, we are led captive by Satan at his will, bond slaves, not even struggling in our chains—the power that enthralls us, and the darkness that overwhelms us are too much for us. Cut off from God, we are attached to Satan and to sin.

Now in order to set these things right, to redeem us from the curse of the law, and to destroy him that had the power of death, the Son of God was manifested. What did He do? He came down *into our nature;* that was the first thing. He took upon Him the responsibility of every soul that ever did or ever will trust Him; He obeyed in *His life* that law we had continuously transgressed in *our lives.* He gave Himself for us; He ended a life of obedience by expiating on the cross the guilt *we* had contracted; as our representative He rolled away the curse from us, and, having conquered death, fulfilled the law, and made reconciliation for iniquity; He rose triumphant from the grave, because of our justification; He went up in our nature to the right hand of the Majesty in the heavens, to represent us *there,* as He represented us *here;* and sitting upon the throne, He sent down the Holy Ghost, the Comforter, to take possession of all His members, to fill them with the life in which He Himself exists above, to associate them in the fulness which it pleased the Father should dwell in Him for their supply, to bless them with the assurance that their Lord and Brother has overcome death, and brought in an everlasting righteousness, and that He has gone before, to be the earnest pledge and security that they in due time *shall follow.* Ah! friends, when we realize these things, what joy unspeakable and full of glory take possession of our souls. The *fact* that these things are true constitutes our everlasting emancipation from Satan's power, and from all *charge* of sin, its *consequences* and its *penalties,* and, as we live by faith on the crucified and risen One, we derive justification and co-operation from His *blood,* and power for service from *His life.*

Increase our faith, blessed God! Many of us are not quite sure that we are exempt from condemnation, because our faith is not simply fixed on the *finished work* of the Lord Jesus Christ, and many of us have little power to live and walk before God here, because we have but little faith in a *living* Christ at the right hand of God, whose message to us from heaven even now is, "*Because* I live ye shall live also."

All we want, in order to be more than conquerors, is to have more faith in Christ; all we require in order to be free from the accusations of conscience, and fear of death and hell, is to realize that which has

taken place on Calvary; and all we need, in order to go forth and do battle against the world, the flesh, and the devil, and get them under our feet, is fully to apprehend that for which we are apprehended of Christ Jesus; to know the *power* of His resurrection, and to live the life we live in the *flesh on the risen life of Christ.* God calls *me*, and He calls *you* to this, and if we are not in the enjoyment of it, it is because we are living *below* our allowance as children of God, and do not give the Lord Jesus Christ credit for that which He hath done, and now liveth to do.

Observe the close connection between union with Christ and its results. Union with Christ on *the cross* frees us from condemnation, and union with Him now as *He lives* in heaven secures that we shall not continue in sin that grace may abound. To argue that a believer can continue in sin, is to argue that he is not *redeemed*, and to say that he is not redeemed, is to argue that he is *not* in union with the Lord Jesus Christ, but *if* he be in union with the Lord Jesus Christ, and *if* he be redeemed, he is not only redeemed from the *penalty* of sin, but he is redeemed from the *power* of sin! What we want is simple faith of the operation of God that we may live on Christ, who has by dying redeemed us from the guilt of sin, and whose life in heaven is our *security* and *supply* against the power of sin.

"He that is dead is freed from sin." Note the threefold expressions descriptive of the sin from which, by God's glorious grace, the believer is delivered? We have

1. Sin.
2. The body of sin.
3. The service of sin.

Sin! that is the breach of law. *The body of sin,*—that is our corrupt human nature. *The service of sin,*—that is referring to sin as *a power* claiming obedience and exacting service from us. From *all these* we are delivered. But there is no emancipation from sin in any of these respects, but through *death*; accordingly, you observe in the context *three* dyings, corresponding to the three aspects of sin, from which the believer is made free.

1st. *Sin* in the *principle*—the transgression of law, contrariety to God. From this the believer is delivered; *justified from it*, in the language of the text. *How?* By virtue of Christ's death. He that is dead with Christ is justified from sin, which otherwise would separate *him* from God, and shut him out from all communion, all fellowship with *God for ever and ever.*

2nd. The body of sin! This corrupt human nature which we carry

with us, *its influence* and *power* can only be got rid of through death. A *daily* dying, a crucifying of the flesh with its affections and *lusts*, its tastes and tendencies in Him, from whom we get the strength to do it. Every victory must be through the death of the flesh, and this conflict is the daily experience of the child of God, the flesh striving against the spirit, the spirit against the flesh, and the battle goes on; nor is there any discharge in this warfare till "the dust return to the earth as it was, and the spirit shall return unto God who gave it."

3rd. Then, *the service of sin.* Sin is here regarded as a master, a tyrant, *a power* oppressing us. We shall get rid of sin fully and finally *through death* in this character also, for only he that is dead is freed from sin. Blessed are the dead which die in the Lord, for they rest from their labours, watched over by God our Father, kept by our Redeemer who has purchased our *dust*, guarded by the Holy Ghost, the Spirit of Him who raised Jesus from the dead, and who keeps guard over the graves of Christ's redeemed ones, until the morning of the resurrection, when the corruptible shall put on incorruption, and the mortal shall put on immortality, and death be swallowed up in victory. Then God will change our vile body, that it may be fashioned like unto His own glorious body; and, in full *fruition*, we shall understand the meaning of the text, "He that is dead is justified," *is freed* evermore from sin. Satan ofttimes tries, and, alas! too often succeeds in troubling the minds of God's children, by confusing their ideas with regard to this threefold death.

They argue because they do not *feel* they are delivered from the *worry* of sin; they are not entirely delivered from the *condemnation* of it; they *know* they are very different from what they wish to be; they are conscious of very frequent wanderings, and sad straying from their Heavenly Father. Satan tries to persuade them, and their own evil heart lends a too willing ear to the suggestion that they are not, and *cannot* be delivered from the guilt and penalty of sin, and the power of *that body of sin* from which the Lord Jesus Christ freed them on the cross of Calvary; and when doubt comes into their minds, Satan gains the greater advantage, and they are less able to grapple with sin, and have no comfort from the fact that they have been freed from its consequences and its penalty by the finished work of the Lord Jesus Christ.

Now, the man who has been delivered from all condemnation by the precious blood of Jesus, has also received from God the indwelling Holy Ghost; and the man who has received the indwelling Holy Ghost, has a *divine light within* him to discover him to himself. When He comes,

it is to shew us what we are, not what we are *not*. He teaches us our *emptiness*, inconsistencies, and failures, that we may cease to live on our own strength, or expect from our *own resources*, but evermore upon the provision which God has supplied, making mention of Christ's righteousness only, leaning on Christ's strength only, flying daily from self to the Rock that has been cleft to shelter us, and finding our portion for time and for eternity in God's unspeakable gifts. The triumph of faith is to be able to look self in the face, with all its wretchedness, weariness, and burdensomeness, and with the cross in view, and the risen Lord above us, to say, "I am persuaded that neither death nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, nor height, nor depth, nor any other creature, shall be able to separate us from the love of God which is in Christ Jesus our Lord." That is faith, indeed, which relies for all things upon Christ, and this notwithstanding the terrible discoveries day by day of what sad, ruined, fallen things we are; and while we contemplate the cross as the ground of our deliverance, and the risen Saviour as our present portion, the very contemplation *breaks* the power of sin in the soul, and thus we enter *experimentally* into something of the glorious liberty, whereby the Spirit of God makes us free.

Observe the fourfold position into which the believer enters, and into which *all here may* enter at this moment by simple faith in the Word of God. First, having union with Christ by faith, he is commanded to regard himself as *having died. Not naturally*, for we are all present to hear this blessed story, and *not spiritually*, for "you hath He quickened *who were dead* in trespasses and sins," but *legally* the law sentence of death has already been executed in the case of every individual sinner who, by faith, *claims* the Lord Jesus Christ as his Saviour. This death is absolute, and for ever, and, having been inflicted on the substitute, it will never be *repeated* on the sinner. Therefore, the Lord says, "He that believeth in Me, though he were dead, yet shall he live, and whosoever liveth and believeth in Me *shall never die*."

You shall all die naturally: if the Lord does not come, the body will be put into the grave; but, legally, you can never die, as under the condemnation of law, as under the sentence of the Judge, you will never, you *can* never die, if you have really taken the Lord Jesus *Christ as your* Saviour, because *you have died already*, you died when *He died; the crucifixion* of Christ was your legal execution: it is a *blessed reality, and* shall never be revoked.

The believer having died with Christ unto sin, is justified in the *sight of God* from all things. I don't half believe it as I walk this earth day by day, though I am conscious that I have taken the Lord Jesus Christ for my Saviour. If I realized this more, if I lived in the power of it, what a different life methinks I should lead; how much more love and faith, how much more hope and power, how much less fear of man, how much more *consecration* to Him, who hath done such great things for me, would possess my life, and characterize my way! If there is one thing we need to ask more than another, it is "Lord *increase our faith.*"

The believer, being justified from all things, is made free from all obligation to sin, rescued from the *dominion* of sin, delivered from the *kingdom* of sin, taken from under the *authority* of sin, disenthralled from the *power* of sin; so that if he goes again voluntarily into sin's service, and seeks again the kingdom from which he has been delivered, do you not see what he his doing? what an inconsistent, wretched course he is pursuing? He is actually going back into the bondage from which God has *delivered* him; he is tampering with the corruptions from which God has *justified* him; he can't go on with *that;* the fact is, the Holy Ghost in the man won't allow him to go on with *that.* Just as Christ before the throne will not allow him to be *condemned*, and the Holy Ghost within him will not allow him to *wallow* in that which is wrong; he may go back for a time, and be involved in the darkness from which he has been delivered, but he can't go on in it, or be happy, or rest in it. No, his taste for that sort of thing is gone, and soon as the temporary hardness is past, and the sin-blinded eyes are restored to sight, weary and humbled, and disgusted with himself and with his ways, the Christian would begin to long again for that life and light, and that sweet hallowed fellowship which he had allowed his wretched sinful self to interfere with! The power of the Holy Ghost in us, and which we have from Christ, secures to us that we *cannot continue in sin.*

Again, the death and resurrection of Christ is our deliverance, our redemption, our adoption, and our introduction into a new family; and the descent of the Holy Ghost to us, in consequence, opens our eyes and hearts to see and apprehend our new relationship. The believer looks upon God as his Father, and not as his Judge; he anticipates heaven as his home; he regards those who love the Lord Jesus Christ, as his choicest and most desired companions. "Old things are passed away, all things are become new;" it is *as much* his taste now to walk with God, as it *used to be* his taste to go in the broad way which leadeth to *destruction.*

Thus we have the death of Christ involving our justification from all things, and we have union with Christ in His life, supplying power for present service and liberty. Oh, "let us stand fast in the liberty wherewith Christ hath made us free," and let us not be entangled again with the yoke of bondage. "If the Son make you free, ye shall be free indeed." If the Spirit of God make you free, "*where* the Spirit of the Lord is there *is liberty*." Sin has *no claim* upon me as a believer, *my Father* has the claim upon me; the kingdom of darkness has no claim upon me, the kingdom *of light* has the claim; death has no demand upon me, I shall not die but live—*life* is my portion. I am *free* to tread the courts above, *free* to go to my Father now, with all my difficulties and conflicts, and sorrows; I am *free* to go to the blood of Jesus Christ, the fountain open for sin and for uncleanness, every moment my conscience is defiled; I am *free* (wondrous truth) in *Christ's* freedom, Christ's life with God; Christ's satisfaction for sin is the *earnest*, the *model*, and the *measure of my own*. So the Spirit of God teaches. *He* died to sin, so *I* died to sin; *He* is justified from all things, *I* am justified from all things; *He* is free of the glorious city, free of the trammels of sin, and death, and hell, "*likewise* reckon ye also yourselves to be dead indeed unto sin, but alive unto God through Jesus Christ our Lord." "He that is dead is freed from sin."

Dear friends, only God Himself can teach us these things, very wonderful and glorious truths they are. I trust we have all been asking Him in our hearts to make them great realities to us—even rest, peace, life, and comfort to our souls,—and that these great realities may be to us motives for power and principles of consecration. AMEN.

NOTES OF LECTURES

ON ROMANS VI.

"Now if we be dead with Christ, we believe that we shall also live with Him."—Rom. vi. 8.

There is the closest possible and most inseparable connection between the Believer's standing in grace, his *knowledge* of that standing, and his *power* for practical Christian life. Without the former he can have but little of the latter.

This standing in grace, however, is not a matter of sense or feeling with any of us: we know it not from our own natural experience, but by the word of God. Faith begotten by that word, deals with the faithful record upon which it lives, and knowledge grows with faith, the knowledge of God, and of His Son Christ Jesus our Lord, "whom to know is life eternal." We are renewed in this knowledge after the image of Him that created us. We are sanctified to God in this knowledge, and our practical consecration grows with its growth. In 2 Peter i. 2-4, we read, "grace and peace are multiplied" to us through this knowledge; all things that pertain to life and godliness are imparted to us through this knowledge. Exceeding great and precious promises are given to us through this knowledge, and through it men "escape the corruptions that are in the world through lust."

Thus, divine faith and knowledge, are the pillars upon which the Christian stands,—the shield and the sword with which he fights, the resources from which he draws the hidden springs which move him, influence him, constrain him. Knowing our interest in Christ, on the one hand, and His interest in us on the other hand, and knowing it by the warrant of God's word,—believing on Him, resting on Him, drawing on Him, giving Him credit for His grace, constrained by His love, hoping in His Name, realizing His presence, rejoicing in His salvation, and that He died for our sins, and rose again for our justification, having dealings with Him as our portion day by day, and moment by moment, for the difficulties of self, and the exigencies of the wilderness,—our education proceeds, and our spiritual character is formed, faith becomes to us "the substance of things hoped for and the evidence of things not seen;" we learn to endure, "as seeing Him who is invisible," and like the great Apostle of the Gentiles, "forgetting the things which are behind, and reaching forth unto the things which are before, we press towards the mark for the prize of the high calling of God." For if we be "dead with Christ, we believe that we shall also live with Him."

This true standing of the Believer in Christ Jesus is most wondrously, and most blessedly set before us in this verse.

Observe, there are four things taught us here.

1st. The Believer's standing before God is in union with the Lord Jesus Christ. That union has been already abundantly illustrated in the preceding verses. The Believer is declared to have been "baptized into Christ;" "planted together with Christ;" "crucified with Christ."

2nd. The death of Christ is represented as having passed upon the Believer—"we be dead with Him."

3rd. A life with Christ in glory awaits the Believer, and he knows

it: "If we be dead with Christ, we believe that we shall also live with Him."

4th. The Believer's position meantime? He stands between the cross and the throne, with death beneath his feet, and the opened heavens above his head; he dwells between the shadows of Calvary and the glory of the resurrection of his Lord; called into Christ Jesus, to be separated from the world; to be holy as He is holy; to be no longer conformed to this world, but transformed by the renewing of his mind, proving "what is that good and acceptable and perfect will of God." "If we be dead with Christ, we believe that we shall also live with Him."

And mark well there is no uncertainty here, no fear of failure, but the strong triumphant assurance of faith: "If we be dead with Christ we believe that we shall also live with Him." See how the Apostle dwells again and again upon the great central truth with which his mind is occupied—union with Christ. Beloved Friends, this is everything in Christianity. The root, source, and fountain head from which all past deliverance, all present power, and all future grace and glory are derived, is union with Christ. Christ is the portion of His people. They have nothing out of Him. In Him, as a treasure-house, God has laid up pardon and life, supplies and privilege, and title; and it is only as rooted in Him, united to Him, living by faith on Him, we have any real standing in God's sight, any practical power for God's service, or anything worth enjoying, or worth presenting to God. Separated from Christ we are nothing but sin, and we do nothing but sin. How can we worthily praise and bless Him for this union with Christ, and for the fact that it is complete and unalterable.

The Believer is baptized by the Holy Ghost into the fulness of the Lord *Jesus Christ.* No fellowship that this world knows anything of

can do more than illustrate the results of this union! Indeed, the laws of nature, the relationships of life, are frequently referred to and exhausted, when the Spirit of God would open out to us its blessedness.

"I am the vine, and ye are the branches." What is the branch separated from the vine? and (wonderful to think of!) what is the vine separated from the branches? It is useless, and without any medium whereby it can put forth its fruitfulness and shade. Again, "as the body is one, and hath many members, and all the members of that one body, being many, are one body, so also is Christ; and the eye cannot say unto the hand, I have no need of thee; nor, again, the head to the feet, I have no need of you." What the head is to the body, Christ is to the Believer; He sees for him, thinks for him, provides for him, etc.

We have this union illustrated by the food we partake of. The bread we eat, and the wine we drink, become our very selves. We need not, if we could, explain the process, but the fact is undeniable; the bread we eat, and the wine we drink, become our very flesh and bones, our blood and sinews. This is one reason why the Lord instituted the Lord's Supper as an illustration of the union between Himself and His people. Not more truly is the food we eat a part of ourselves, than the living Lord Jesus Christ, the Bread of God, is one with us, and we with Him. Again, we read, "Husbands love your wives, as Christ also loved the Church." The union between husband and wife illustrates the union between the Believer and Christ; they are no more twain, but one flesh. What the husband is in the family, Jesus is to the Church. All debts are discharged by Him, all responsibilities in providing for the household, and the education of the household, are undertaken by Him Blessed Head! blessed Husband. But no earthly illustration can fully describe this wonderful union; therefore, when the Lord Jesus Christ *spoke to His Father* in reference to it, He prayed, "that they may be

one, even as we are one." He goes to the very Godhead itself for an illustration of the completeness, the eternity, and the blessedness of the union existing between the Believer and his Christ.

You perceive the text speaks of two consequences flowing from this union between the Believer and the Lord Jesus Christ.

1st. Our identification with Him. "We be dead with Christ." But not only so.

2nd. His identification with us. "We shall also live with Him." His grace with us here, His glory for us there; His fellowship with us was a real thing, involving Him in tremendous consequences. All His sorrows His pains, His tears, all His suretyship, His penalties, His death, were the result of His identification with sinners.

And our fellowship with Him is a great reality, also, it secures to us His joy and hope, and liberty, and life, and glory. His life on earth was spent for us, as representing us, and on our account. His death on earth was for us, representing us, and as on our account. His resurrection from the dead was for us, representing us, and as on our account. His life in Heaven, a life for us, as representing us, and as on our account.

His union with us involved Him in death here; our union with Him makes that death ours. His union with us makes us His object in all that He doeth there; our union with Him makes His life our portion here. "If we be dead with Christ, we believe that we shall also live with Him."

"If we be dead,"—we are dead to sin in the legal sense of the term; we are dead to law, so law has no claim upon us; the world can't "separate us from the love of God, which is in Christ Jesus our Lord;" we are *dead to self,* and delivered from its dominion.

The fact is so. Oh! that our faith did more embrace that fact, that its influence might be more felt in our daily practical walk and conversation.

"We believe"—and here again we walk by faith and not by sight—"that we shall also live with Him," His life of grace, His life to God, His life in resurrection and power, His life in glory; for we are predestinated to be conformed to the image of God's Son. Oh! to have it here, to realize it here, and even now, in the wilderness, so to live that it might be no more us that live but Christ that liveth in us.

We may claim it from Him on the ground of this union. Oh! that we had faith to claim it from Him.

Dear Believers in Him! He tasted, suffered, exhausted death for us; we shall taste, we shall enjoy, we shall be swallowed up in life with Him. We are as surely, and as much identified with Christ in His life above, as He was identified with us in His death below. And to know this is power—to realize it—is "joy unspeakable and full of glory." For this the Holy Ghost is come—for this the word of God was written. Oh! for faith to lay hold upon it, that we may go on our way rejoicing, saying and singing as we go, "If we be dead with Christ, we believe that we shall also live with Him."

NOTES OF LECTURES

ON ROMANS VI.

"Knowing that Christ being raised from the dead, dieth no more; death hath no more dominion over him. For in that he died, he died unto sin once, but in that he liveth, he liveth unto God."—ROM. vi. 9, 10.

You observe the close connection between this verse and the verses immediately preceding it. There we have the assurance of faith as to our *present standing before God*, springing out of *union with Christ* in His death, and in His resurrection. "If we be dead with Christ, we believe that we shall also live with Him, knowing that Christ being raised from the dead, dieth no more."

The word "if" does not in the least imply doubt. It is used in this passage in the same sense as it is used in Phil. ii. 1, where it means the very opposite of doubt. "If there be any consolation in Christ; if any comfort of love; if any fellowship of the spirit; if any bowels and mercies, fulfil ye my joy that ye be like-minded." The *if* is therefore *since*. "Since we have died with Christ, we believe we shall also live with Him."

Now, in the verses which we have read for our text, we have the *ground* on which faith rests this assurance, that "if we be dead with Christ, we shall all live with Him." "Knowing," says the apostle, and here is the ground of the assurance of faith—"Knowing that Christ, being raised from the dead, dieth no more; death hath no more dominion over Him. For in that He died, He died unto sin once, but in that He liveth, He liveth unto God."

If there be one matter more than another strikingly emphatic, and

calling for grateful attention, it is the clear and distinct way in which God the Holy Ghost here presents Jesus to us, in the objective view of what He has been, and is, as the alone ground of our justification before God, and of our future glorious destiny. It is in the *fact* and *reality* of Christ's present, and eternal condition, in the power of *His* resurrection, as the now *re-asserted Heir of life*, and glory, and not in any wise on our *own* natural ideas, attainments, or surmisings, the Spirit of God lays the foundation and superstructure of our entire salvation.

Now, "If we be *dead with Christ*, we believe that we shall also *live with Him*, knowing that Christ being raised from the dead, dieth no more; death hath no more dominion over *Him*." You perceive Christ is *all in all* here! It is not what *we* are, but what *He is;* not what *we* have done, but what *He* has done; not *where* we are, but *where* He is; not the life *we* live, but the life *He* liveth, which is pressed here as the foundation of our hope. His person, His death, His resurrection, His living unto God, supply the reasons, example, security, measure, manner, character, and duration of the present privileges and future glory of all who put their trust in Him. When shall we learn to know and realize that He is in *His own precious self* all our salvation, and all our security?

There are five precious facts concerning the Lord Jesus Christ, our prophet, priest, and king, in the text:—

1. "He is raised from the dead."
2. "He dieth no more."
3. "Death hath no more dominion over Him."
4. "In that He died, He died unto sin once."
5. "In that He liveth, He liveth unto God."

Observe how our faith is directed to *Him*, and our thoughts drawn away from every other object and subject. The Spirit would have us *forget* self, and all that concerns self, and be solely occupied with Him. On the *fact* that He is raised from the dead hangs our salvation, and the knowledge of *what* He is, as living unto God, supplies the ground of peace and joy, as well as the source of our strength and power for service. We will take them in order:—

1. "Knowing that Christ being raised from the dead." "*He is risen.*" *Angels were the first* to announce this fact, as they were the first to

announce His descent into our nature. "We bring you glad tidings of great joy, which shall be to you and to all people. For unto you is born this day in the city of David a Saviour, which is Christ the Lord." So they were the first to announce His triumph in resurrection. They said to the weeping women at the tomb, "He is not here; He is risen; as He said. Come see the place where the Lord lay." Soon the joyful sound was re-echoed round the habitable earth: "The Lord is risen." The disciples went forth proclaiming it everywhere: "The Lord is risen." "Jesus and the *Resurrection*" was their theme. "Remember that Jesus Christ of the seed of David was raised from the dead, according to my gospel." Again, Christ "rose from the dead the third day according to the Scriptures."

Everthing hangs upon the fact that Jesus was raised from the dead. You remember how the apostle argues in 1 Cor. xv. 17: "If Christ be not raised, your faith is vain;" and the converse is equally true. Since Christ *is raised*, no faith, no reliance, no confidence in Him can be in vain, or can ever be disappointed.

Again, "If Christ be not raised, ye are yet *in your sins*." But glory be to God! since Christ is raised, the Believer *is not yet* in his sins.

Again, "If Christ be not raised, then they also which are fallen asleep in Christ are perished;" but since Christ is raised, they that are fallen asleep in Jesus *shall live for evermore.*

Again, "If Christ be not raised, then in this life only we have hope in Christ; we are of all men most miserable." But thanks be to God! Christ is raised. The best of our being is before us, our future shall be our *brightest* history; let us then, forgetting the things that are behind, reach forth unto the things that are before, seeing that Jesus Christ is risen from the dead, and become the *first fruits* of them that slept: "For since by Man came death, by Man came also the resurrection of the dead."

The resurrection of the Lord Jesus is the pledge that His blood has discharged the great debt of sin, and the earnest of His having accomplished the destruction of him that had the power of death, it is the overthrow of Satan, death, and hell. The resurrection of the Lord Jesus *Christ is evidence* that God is now the God of peace as regards the

sinner. In this character (Heb. xiii. 20), He is said to have brought Him again from the dead: "Now the God of peace that brought again from the dead our Lord Jesus, that Great Shepherd of the sheep, through the blood of the everlasting covenant." The connection is, that He is *great through the blood*—great to *accomplish* salvation for us, great to *apply* salvation to us, great to answer all the law demands of us, and great to bring in everlasting righteousness, *all through the blood* of the everlasting covenant,—*great* to open a new and living way to the Throne of God, *great* to make our peace, and to make us nigh through the blood of the everlasting covenant. Moreover, He was "declared to be the Son of God with power by the resurrection of the dead" (as we read in Rom. i. 4); and He is also set forth by the resurrection as the Man appointed by Jehovah to be the Judge of quick and dead (Acts xvii. 31). Here, then, is the first great fact on which hope may build, and faith may rest. We are fools if we look beyond it for a ground of confidence or comfort: "Christ being raised from the dead." The well-taught Christian sees everything *there*, and thanks be to God, Jehovah tells us, *He* sees everything there, for the establishment of our life, our liberty, and our salvation; therefore the Holy Ghost here calls our attention from every other argument, to Christ, when He shews us the good *ground* on which we believe, that "if we be dead with Him, we shall also live with Him."

2. The next statement is, "*He dieth no more.*" We never can lose the benefit we have in His resurrection, for He dieth no more! Whatever He effected by His death is complete for ever—for He dieth no more. Whatever He is in resurrection, He is for ever. Whatever benefits we have flowing from His living unto God, shall continue to us for ever; for "He dieth no more." His death swallowed up death; exhausted and abolished it.

Note here. As His death in one place dispels all fear as to the *fact* of our ever being charged with the debt for which He died, so His dying no more, obviates all fear as to any lack in the future. Our supplies for life and for godliness, for time and for eternity, for grace *and for glory*, are in our Christ, and *He* dieth no more.

Our first head, Adam, did die, and we all died with him; the Lord *from Heaven, the* second Adam, dieth no more. Those who believe in

Him, therefore, can never die. *Other high priests* could not continue by reason of death: *our* High Priest, because he continueth, ever hath an unchangeable priesthood, and ever liveth to make intercession for all that come unto God by Him. *Other prophets* laid down their missions, and God sent successors in their stead; *our Prophet* liveth, He dieth no more. *Other Kings* laid aside their sceptres; our King sitteth on the throne in the heavens; and the heathen may rage, and the people imagine a vain thing, the kings of the earth set themselves, and the rulers take counsel together . . . But "He that sitteth in the heavens shall laugh them to scorn, the Lord shall have them in derision." As for their kingdoms, dynasties, and powers, thus saith the Lord, "I will overturn, overturn, overturn them till He come whose right it is, and I will give them unto Him." Our King dieth no more.

The sacrifice of old times were ofttimes repeated, because the blood of bulls and of goats could not take away sins, nor purge the conscience; but our great Sacrifice, the Lamb of God, dieth no more. He liveth in "the power of an endless life," and His blood speaketh better things than that of Abel. Well may our souls sing, "Hallelujah, for the Lord God omnipotent reigneth."—"He dieth no more."

3. The next statement is. "*Death hath no more dominion over Him.*" Mark what emphasis the Spirit of God seems to lay on this fact: "Death hath *no more dominion* over Him." No claim; He is free; and this, not speaking merely of Him in His individual character, but of Him in His *federal* character. Death hath no more dominion over the members, than it hath over the Head Himself.

What a comment these words imply as to the nature of the death He died,—"Death hath *no more* dominion over Him." So death *had* dominion over Him. The Lord of life was once death's lawful captive. Death had dominion over Him, because "He was made sin *for us*;" the wages of sin is death, and no death but *His* could be the full discharge for it, and He died to discharge the debt.

There are *three* kinds of death spoken of in scripture—death *spiritual*, death *temporal*, death *eternal*,—and all three of them, in some wondrous, mysterious way, were comprehended, endured, and abolished by His *death; when death* had dominion over Him; when God laid on Him all

the iniquities, transgressions, and sins of His church (that is of every sinner who ever did, or ever will come and put his or her trust in the Lord Jesus Christ). Death could not *hold* Him, though it *had* dominion over Him—as their representative—for "God Himself hath loosed the pains of death, because it was not possible that He should be holden of it." His death had settled the question of sin for ever. And if the grave can now hold the feeblest of His members, death *would still* have dominion over Christ; therefore, it is written here, "death hath *no more* dominion over Him." How fully will this great truth be realized, when the mystery of which the Apostle speaks shall be fulfilled:" "Behold, I shew you a mystery; we shall not all sleep, but we shall all be changed in a moment, in the twinkling of an eye, at the last trump; for the trumpet shall sound, and the dead shall be raised incorruptible, and we shall be changed. For this corruptible must put on incorruption, and this mortal must put on immortality; so when this corruptible shall have put on incorruption, and this mortal shall have put on immortality, then shall be brought to pass the saying that is written; Death is swallowed up in victory."

Now, in verse 10, we have two further facts concerning the Lord Jesus Christ, on which faith, and hope, and love do build; and they are, at the same time, reasons why death hath not, and cannot have dominion over the Lord Jesus Christ, or over any of His.

The first is: "*For in that He died, He died unto sin once.*" Therefore death hath no more dominion over Him, or over them.

The second is: "*In that He liveth, He liveth unto God.*" Therefore, life and joy, peace, salvation, and blessing, shall be the portion of His people. Why hath death no more dominion over Him? Because He died unto sin once! That one death put away sin. He died *for* sin, *because* of sin, on account of sin; this is the meaning of the expression, "*unto sin.*" His death was a sacrifice for sin, and made atonement for it. His death was the execution of its *penalty*. *Law has no further claim*, and justice itself is satisfied for evermore; yea, mercy rejoiceth against judgment, *for death* hath no more dominion over Him or His.

Then, secondly, "*In that He liveth*, He liveth unto God." This secures *life to His people*, and joy, peace, resurrection, and power to their souls.

For why? "In that He liveth, He liveth unto God." That is to say, He lives *for* God's glory; He lives *because of* God's glory; He lives *on account of* God's glory. Whose glory is great in the salvation of His people. "He liveth unto God!" For *what* does He live? To represent His redeemed; to supply all their need, to transact their affairs, to sway the sceptre of the universe for their benefit, to allow no weapon formed against them to prosper, to carry out God's purpose concerning them, to fulfil all God's will towards them, to secure for them the salvation which the love of God in Christ has provided for them—for this, and more than eye hath seen, or ever entered into the heart of man to conceive, "*He liveth unto God.*"

To argue that Christ's people shall now want any good thing for time or for eternity, would be to imply that Christ doth not live unto God; just as to argue that sin or death hath dominion over His people, would be to imply that they still continued to exercise sway over the Lord Jesus Christ, our Head and Representative.

See! the grace in which *we stand*, and the divine and inexhaustible supply of fulness in which it is our privilege *to live.*

Brethren, believers in Jesus, we shall not die eternally, because death hath no more dominion over Him who died in our place. We shall live to God eternally, for in that He liveth, who has taken charge of us, and who was delivered for our offences, and raised again for our justification, "*He liveth unto God.*"

We have, here, the Lord Jesus Christ *Himself*, in His death and resurrection, the alone *condition* of the Believer's standing before God, the *security* for the supply of all his need, and the *measure* of His eternal life of grace and glory. For "if we be dead with Christ, we believe that we shall also live *with Him.* Knowing that Christ, being raised from the dead, dieth no more; death hath no more dominion over him. For in that He died, He died unto sin once, but in that He liveth, He liveth unto God."

He is all in all. May our hearts take Him in as God's gift for all, and we shall lack nothing.

NOTES OF LECTURES

ON ROMANS VI.

"Likewise reckon ye also yourselves to be dead indeed unto sin, but alive unto God through Jesus Christ our Lord."—Rom. vi. 11.

Hitherto the apostle had been dwelling on the death and resurrection of our Lord Jesus Christ as God's provision in grace for sinners—His way of meeting their need and securing their salvation. The apostle had been teaching us that the death of Christ exhausted the penalty due to sin, on the one hand, and that His resurrection had *secured* our present title to, and our future possession of eternal glory, on the other hand.

We have had the Lord Jesus Christ coming down from heaven, and becoming one of ourselves; we have had Him identifying Himself with our difficulties, making Himself responsible for our debt, undertaking the fulfilment for us of all righteousness, and dying unto sin once, thus meeting all the demands of justice in reference to it, and putting it away by the sacrifice of Himself. We have had the Lord Jesus Christ rising again from the dead, that same Jesus who undertook our debt, and paid it on the cross, rising from the dead "after the power of an endless life:" and we are taught that in that "endless life" He liveth unto God, fulfilling all God's will in reference to us; performing all God's pleasure concerning us; securing all God's purposes of grace towards us sinners, and becoming "the author of eternal salvation" to all who put their trust in Him. Thus "it pleased Jehovah that in Him all fulness should dwell." And by revealing to us this fact by the Holy Ghost, God doth transfer from self all ground of *confidence*, and all ground of *hope*, and doth fix them upon Christ, and in Christ.

Have we yet learned that God *has* transferred all ground of confidence from ourselves to the Lord Jesus Christ, and that it is on this account we have the wonderful direction in our text? "Likewise reckon *ye also yourselves* to be dead indeed unto sin, but alive unto God *through* [or *as it is in the original in*] Jesus Christ our Lord." I want

you carefully to observe four matters presented to our consideration in this statement.

First. *There is a positive command in this verse.* Believers in the Lord Jesus Christ are to reckon themselves "to be dead indeed unto sin, but alive unto God through Jesus Christ our Lord"

Observe, it is a positive injunction. Believers are baptized into Christ, and it is their solemn duty, as well as their divine privilege, to maintain a *full sense* and conviction of their union with Christ, and an abiding *assurance* of the fruits and consequences of that union, even *participation* in all that Christ *is* in all that Christ *has done*, in all that He *is doing*, and in all that He will be, and will do for ever and ever, as God's salvation. How few realize this obligation! How few feel it their duty to press upon their consciences that it is the will of God they should maintain the conviction of their interest in Christ, and of Christ's interest in them, as sealed in His death and resurrection; and yet by neglecting to do this, we not only disobey God, ignore Christ's salvation, and grieve the Holy Spirit, but we paralyze our own spiritual strength, and dry up the springs and sources from whence our power for practical godliness in walk and conversation *are derived.*

Identification with Christ must be realized, if we are to be conformed to Christ in *character*, and no sin can possibly be crucified in heart and life till it is first pardoned in conscience. Have you ever thought of this? How weak are some poor Believers in the Lord Jesus Christ! How easily puzzled we are by our own experience! how easily distressed and cast down! How little some of us seem to attain unto! What is the reason? Is it that there is not a supply in Christ for us? Certainly not. Is it that Christ has not by dying put away sin, or by rising secured to us a place in heaven? Certainly not. But it is because of our practical unbelief. We do not realize our union and identification with that crucified and risen Saviour; we practically disobey God's solemn command to us, "Likewise reckon ye also yourselves to be dead indeed unto sin, and alive unto God *in* Christ Jesus our Lord." And the *consequence is, we* dissever ourselves by our unbelief from the source of *our power; we cloud* the firmament of our own joy; we try to stand in *our own strength,* and therefore, of course, we fail.

The second fact presented to us in this text is, that this is a command

equally obligatory on *all Believers*, on the ground that all *are equally united to Christ.* It is not to those who have great faith merely—it is not to those who have deep experiences only—that this command is given; not merely to full-grown Christians, but equally to all; to the *babes* in Christ as well as to the full-grown men and women in Christ; both need alike, and both are commanded alike. All Believers are to reckon themselves "to be dead indeed unto sin, but alive unto God through Jesus Christ our Lord;" not upon the ground of the strength of *their faith*, but because God has identified them with Christ in His death and resurrection, not upon the ground of the warmth of *their love*, but upon the ground that God has given them union with Christ; not upon the ground of *the success* they have experienced in their combat with self, the world, and the devil, but upon the ground of the great salvation given to them, and accomplished for them *by the Lord Jesus Christ.* The words are very distinct: "Likewise reckon ye also yourselves to be dead indeed unto sin, but alive unto God through Jesus Christ our Lord."

Why are any who hear me to-day in doubt, and difficulty, and anxiety, with regard to their present standing before God in Christ, or their future inheritance with God in Christ for evermore? Just because they don't obey God. *Do you* reckon yourselves to be dead indeed unto sin, and alive unto God through Jesus Christ our Lord? Perhaps you say it is not a command to me, but that is just where you differ from God's revealed truth. God commands: you question, and hesitate, and disobey.

Third. Again, this command is not only equally obligatory on all Believers, whatever may be the stage of their development or the amount of their faith, but it is a command of God equally binding on all Believers, in all phases of their experience, *at all times*, and under all circumstances.

It is not to be a mere passing impression of the mind when they are undisturbed by active temptation; no mere happy frame of spirit when under temporary refreshing from the presence of the Lord; no self-flattering consciousness of a heart exercised in good works; from none of these *things is* the Believer to infer his practical mastery over sin, *but on the ground* that Christ died unto sin, and liveth unto God, and

that he is likewise to reckon himself also to be dead unto sin, but alive unto God through Jesus Christ our Lord.

It is a comparatively easy thing to realize this, when all is right with us, as we think, when our spirit is unruffled, when peace seems to flow as a river, when Satan seems chained, and unable to approach us, when the flesh within seems asleep as it were, when the light of heaven seems to fall upon us, and the voice of God whispers of peace, and joy, and love, and acceptance; *then* it is, comparatively speaking, an easy thing to reckon ourselves "dead indeed unto sin, and alive unto God through Jesus Christ our Lord." But on what *ground* do we so reckon ourselves at such a time. Let us take heed that it is not on the ground that our revelation is so very full, our spiritual state so very blessed; by-and-bye when storms and conflicts come, and days of darkness come, when we shall "not see our signs," when we "walk in darkness and have no light," why then, in great distress, do we begin to question whether we be indeed dead with Christ, and alive with Him? Because our experiences are so distressing and our confidences so disturbed. Friends, if our confidence were grounded on God's truth, we should be as confident in the cloudy and dark day as we were in the calm and sunlight day. Now God would not have us build on what we *feel*, or what we *experience*, but on what *He has said*. This is His command to all, under all circumstances of Christian experience: "Likewise reckon ye also yourselves to be dead indeed unto sin, but alive unto God through Jesus Christ our Lord."

Our strength is *here*, believe me, our peace is here, our power is *here*.

Fourth. Now observe a fourth thing presented to us in the text.

If God commands us to reckon ourselves "to be dead indeed unto sin, and alive unto God through Jesus Christ our Lord," surely He must *Himself* so regard us. Nay, the *ground* on which He commands us to reckon ourselves to be dead unto sin, and alive unto God, is, that *He Himself doth so regard us*. It is just as if the Lord opened out to us His *own heart*, revealing to us His own precious purpose of love and grace—*He tells us how* He regards us, and how we stand before Him, how the [illegible] settled the question of sin in His sight, how the fact that [illegible]ath and resurrection involves this—that "neither death nor

life, ... nor things present, nor things to come, ... shall be able to separate us from the love of God, which is in Christ Jesus our Lord." And He bids *us reckon* ourselves to be what *He reckons us* to be—"dead indeed unto sin, but alive unto God through Jesus Christ our Lord."

Now, dear friends, I suspect that some of us are very much in the habit of saying to God, "Oh, that I might so reckon myself; oh, that I had a warrant for so reckoning myself; oh, that I had a true realized ground for reckoning myself to be dead indeed unto sin, and alive unto God through Jesus Christ my Lord." And perhaps you think there *is a great deal of piety* in all this—that there is a great deal of a very nice spirit of prayer *in all this!* Let me tell you the honest truth. There is a great deal of *infidelity in it*,—in all your asking, and petitioning, and pleading, and hoping, and desiring that it might be so; that you might have a warrant for doing *what God commands you to do*, is here not an evident ignoring of *His word?* It is very like hypocrisy—I will not say you mean it as such—but it is very great *ignorance.* God sends a message to you, *every one of you*, that the Lord Jesus Christ has died unto sin, and that the Lord Jesus Christ having died unto sin, has *put away sin*, and that He now liveth unto God, and is alive for evermore; and God sends you the message that it is so, that you may *believe* that it is so; and then He commands you, as believing that it is so, to "reckon yourselves to be dead indeed unto sin, but alive unto God through Jesus Christ our Lord."

And to do so is simply to obey God. It is of incalculable importance that we should have clear and settled views of the gospel of the grace of God. Half our misery, half our powerlessness,—certainly, *very much of our inconsistency* as Christians,—results from our not realizing the "truth as it is in Jesus."

But some one may say, after all, "Alas! I have the daily experience that I am not dead unto sin; and to ask me to believe that I *am* dead unto sin and alive unto God, when every moment of my existence proves to me that I am keenly *alive unto sin*, is to ask me to do an *impossibility*." Now I think this is, probably, an objection felt and known by most of us, a difficulty experienced by most of us, and so I will try to state it for you. *God knows* you say, and have good reason to acknowledge, that "*mine is a hard heart*—it seems capable of resisting any evidence of love,

any amount of tokens of grace; I have a wayward, I have a sinful will; I struggle hard, try and keep self down as well as I can, but I always fail, I find thoughts will come when I least desire them, and sinful desires too, when I least wish them; oftentimes I am tempted to omit the duty I ought to fulfil, and to commit the sin I would not perpetrate. After all the experience I have had of my own weakness, and after all I hear of the testimony of others, and after all I read in my bible of the experience of others, what a gracious God my Saviour is, still I find my heart unsubdued by grace. And I have, after all, no better account to give of myself than this: 'the whole head is sick, and the whole heart faint, and from the sole of the foot even unto the head there is no soundness in it but wounds and bruises, and putrifying sores.' How then can I reckon myself to be 'dead indeed unto sin, and alive unto God through Jesus Christ our Lord?'"

First, then, dear friends, we do not walk by sense, but by faith. I think I might say with truth, the very best saint that ever lived, would have to acknowledge something like the confession which I have just been making for you and for me.

Look closely at the text, and see what a light it throws upon the complaint I have just been uttering. Observe the word *likewise*. We must not overlook *that*. "Likewise reckon ye also yourselves," &c. He was speaking of the fact that Christ died unto sin, and lives unto God, and the command is, "reckon yourselves likewise"—that is, *like as* Christ died unto sin, so are you to reckon yourselves to be dead indeed unto sin; and, *like as* Christ liveth unto God, so you are to reckon yourselves alive unto God. Now, how did Christ die unto sin? You say you can't feel yourself dead unto sin when you have the presence of sin, the pollution of sin, and the worry of it in *your daily experience*. Christ never died to sin in *that sense*. Christ never had the failing, the coldness, and the deadness, the inconsistency, that you complain of. He was "holy, harmless, undefiled, separate from sinners." If God had bid you die to sin in the sense that you should have no feeling of sin, no sense of sin, that would be a hopless case for any one of us. But this is not the *meaning of the text*. How did Christ die to sin? Not to the feeling of *it of which you complain*, not to the presence and consciousness of it. *He never had anything* to do with sin in this sense; He died under the

penalty of it; He died to expiate it, to blot it out of God's sight *by His precious blood*, and to blot *you* out of God's sight as one *against whom a single sin can be charged.* God commands you "*likewise* to reckon yourselves to be dead indeed unto sin."

You feel it, but God does not impute it to you; you know it, but God does not *look at it;* you are wearied with it, but God *has forgiven it;* and as you realize this it will break the power of sin in your life, and heart, and conversation.

But we are not only to reckon ourselves "dead indeed unto sin," but also "alive unto God *in* Christ Jesus our Lord." Now, in what sense is Christ alive unto God? Is it in the sense of beginning to fear God, to be happy in God, to enjoy God? Oh, certainly not. He *always* enjoyed God; He was always happy in God. There was never a period in Christ's life in which, in this sense, He began to live unto God; but there is a sense in which He liveth unto God,—as being alive from the dead; as conqueror of death and hell; as justified from sin; as Heir of all things! So likewise reckon yourselves also to be indeed alive unto God! *Christ* liveth evermore, and *He* is the earnest, measure, and security of the eternal life of those who trust in Him. When He took possession of heaven in our nature, and entered glory as our Mediator, when as our Representative and Head, He went up to His Father, and our Father to His God, and our God, He became the executor of His own will, and the "author (or *applying cause*, as it is in the original—Heb. v. 9) of God's salvation unto all them that obey Him;" and thus He liveth unto God.

The Lord Jesus Christ is as much associated with His people, now that He is at God's right hand, as He was when He hung upon the cross; and God commands us "to reckon ourselves to be alive unto God *in Him.*" Not to do this is to disobey God, and to dishonour Christ's work. It is arrant unbelief; it grieves God the Holy Ghost; it makes you unhappy, clouds your joy, and cuts off your communion, and the *realization of your* union and fellowship with God, and leaves you *weakened,* shipwrecked, and alone, instead of being enabled to walk on the waters, looking unto Jesus, and coming up out of the wilderness leaning on the Beloved.

"Reckon ye also *yourselves,*" &c. Just for a moment dwell on the word *yourselves.* You know we are made up of soul and body; we are

to reckon, both as in union with the Lord Jesus Christ, to be dead unto sin and alive unto God;" not only our souls, but also these bodies! the body of sin and death we carry about with us. See what a glorious, complete, and divine salvation God proclaims to us, the work of Christ has effected for us; that the sinner who believes is dead unto sin, body and soul, and alive unto God in Christ Jesus our Lord. And the very fact of our believing in God is as much the *evidence* that we have been quickened in soul, as the fact of the resurrection of our bodies at the last day will evidence we have been quickened in body. We read, Ephesians i. 19, that this is the character and nature of His power to usward who believe. And again, we read, Rom. viii. 11, "If the Spirit of Him that raised up our Lord from the dead dwell in us, He that raised up Christ from the dead shall also quicken your mortal bodies by His Spirit that dwelleth in us."

Meantime, till the trumpet shall sound, and the dead shall be raised incorruptible, listen to the Father's counsel, listen to the Saviour's message, listen to the Spirit's witness, listen to God's command: "As Christ died unto sin, and liveth unto God, likewise reckon ye also yourselves to be dead indeed unto sin, but alive unto God through Jesus Christ our Lord."

And as you obey this first commandment, you will obey the second command, which is like unto it: "Let not sin therefore reign in your mortal body, that ye should obey it in the lusts thereof."

There are many of us very much troubled with sin in our mortal body. Do we wish to be rid of it, let us obey the first command, "to reckon ourselves to be dead indeed unto sin, and alive unto God through Jesus Christ our Lord," and then we shall be in a position to have the imparted power to obey the second injunction: "Let not sin therefore reign in your mortal bodies."

May the Lord bless His word to us.

NOTES OF LECTURES
ON ROMANS VI.

"Let not sin therefore reign in your mortal body, that ye should obey it in the lusts thereof."—Rom. vi. 12.

This solemn command from God follows on the direction immediately preceding it; is founded on it, and flows from it. It is all important that we should clearly apprehend the apostle's teaching.

Observe, he is inculcating personal, practical holiness on those to whom he is addressing himself,—that holiness to which all who are redeemed by the Lord Jesus Christ are called, and without which no man shall see the Lord. The apostle is instructing the Believers in Rome as to the ways and means provided and supplied by God for the complete attainment of this holiness. Already we have had much on the subject in passing through this chapter. Union with Christ, God's Holy One, constitutes the holiness of the child of God. His death unto sin, and life unto God, belongs to every child of God. The apostle, in the verse we were considering last Wednesday, commands them to maintain the assurance that this is the case: "Likewise reckon ye also yourselves to be dead indeed unto sin, but alive unto God through [or in] Jesus Christ our Lord."

First, you perceive the fact is stated that Believers *have union* with the Lord Jesus Christ in His death unto sin, and in His life unto God; and this is their holiness in the sight of God, as well as their justification. And then they are commanded by God to deal with this fact in faith, and to reckon, to regard, to count themselves "dead indeed unto sin, but alive unto God through Jesus Christ our Lord."

We reminded you last day that the direction here given is equally addressed to *all* believers in the Lord Jesus Christ, that it is the solemn obligation and bounden duty of every man who believes on the Lord Jesus Christ to "reckon himself to be dead indeed unto sin, but alive unto God through Jesus Christ our Lord." And that this command of God was equally obligatory upon us at *all times* and under *all circumstances*. Not merely when we feel our faith to be strong, and our spirit enlarged,—when we enjoy the shining of God's countenance on our souls, —*but in the cloudy* and dark day, when we fail to find our signs, and when *the fig-tree does* not blossom, neither is there any fruit in the vines, *when we seem to* be helplessness itself; then, just as much as when w

seem to be exalted to the third heaven, our obligation, our duty, our privilege is to maintain this blessed fact in obedience to the Divine injunction: "Likewise reckon ye also yourselves to be dead indeed unto sin, but alive unto God through Jesus Christ our Lord."

We dwelt, you remember, on the word *likewise*, because many persons misunderstand what the direction given here is. Many a poor troubled soul bitterly realizes in his or her own experience the presence of sin, the worry, the constant contact with, and contamination by sin. And when such a passage as this is read or heard, "Likewise reckon ye also yourselves to be dead indeed unto sin," a difficulty occurs; it can't mean me, that is not my case, how can I reckon myself to be dead indeed unto sin, when I am fearfully and sadly conscious that sin is a living principle in my soul.

The apostle does not for a moment call *this in question.* There is not a man under the heavens, however fully he may be instructed in the things of God and the ways of God, who has not to groan over the consciousness of duty omitted, and of sin committed; the thoughts and desires and feelings of our poor fallen human nature are the burden and worry of every child of God. But Christ did not die to sin in the sense of being rid of such feelings and tastes and tendencies, for *He never had them*, He was "holy, harmless, undefiled;" He died to sin in the sense of paying *its penalty*, expiating its guilt, suffering its sentence; and the Believer in union with the Lord Jesus Christ is indentified with Him in this salvation work, and is commanded by God to account himself so: "Likewise reckon ye also yourselves to be dead indeed unto sin, and alive unto God through Jesus Christ our Lord." And let me add, that the command here is to be taken absolutely and in its fullest extent. If it be true that Christ has died unto sin, if it be true that Christ liveth unto God, then God's command to you, brethren, is to consider yourselves as truly dead unto sin and alive unto God as Jesus Christ Himself is.

And observe there are no degrees here. The command is to one as much as another. He does not say, "some of you at Rome, strong in faith, reckon yourselves to be fully dead unto sin," and others whose faith is somewhat weak, whose experience is somewhat meagre, whose love is somewhat cold, "reckon yourselves to be approaching to that state of things." No, my friends, the command is as binding on the weakest as it is on the strongest Believers, to reckon themselves "to be dead indeed unto sin, and alive unto God in Christ," at all times of their earthly experience, and under all the circumstances of their pilgrim way, as truly dead unto sin and alive unto God as Christ is, as fully and as much.

And on what ground? God Himself so reckons them. He would never have commanded us to reckon ourselves to be dead indeed unto sin, if He Himself did not so regard us. What marvel is it that it is written, "This is the victory that overcometh the world, even our faith." Oh, how little we apprehend the liberty wherewith God in Christ hath made us free. And if we do not even apprehend it, need we wonder that we do not walk more in the power of it. We cannot enjoy a liberty in which we do not believe; we cannot live in an atmosphere we do not breathe. We live too low; we get down into the dust of earth, into the murky atmosphere of unbelief. How we grovel! We fear to stretch our wings and soar away into the length and breadth and depth and height of the liberty wherewith Christ hath made us free. Let us begin to believe. Do we understand that this is a command from God to those who really believe on the Lord Jesus Christ, who have taken Him for their Saviour, rested in Him as their portion, their wisdom, righteousness, sanctification, and redemption, who own no other, *who want no other?*" Do we apprehend and say that God has commanded us a command as binding as any of the other ten: "Likewise reckon ye also yourselves to be dead indeed unto sin," as much so as Christ is, and to the same degree, and "alive unto God" as much so as Christ is, and as truly as Christ is; and this at *all times*, and under all circumstances, no matter what the degree of our faith, or the amount of our attainment, and on this ground that God Himself doth so regard us. That God never looks at us apart from Christ and never looks at Christ apart from us—surely this is liberty. May the Lord the Spirit teach it to us.

And then he adds the other injunction of our text, and which is founded on *this:* "Let not sin therefore reign in your mortal body, that ye should obey it in the lusts thereof,"—teaching us most distinctly that it is in maintaining the assurance of our standing before God in Christ, in the measure and degree in which we do by faith maintain this assurance, we gather power, and motive, and energy for the service of God, and walk worthy of the high and holy calling wherewith He calls us. This is evidently the force of "*therefore.*" "Let not sin therefore reign in your mortal body." The connection is most close—the conclusion most pointed and logical. And this is the constant teaching of the Word of God. For instance, see Eph. iv. Take some of the practical directions given there; it seems wonderful that they should be thought necessary, but they are necessary. "Wherefore, putting away lying." The apostle is addressing men whom God hath "blessed with all *spiritual blessings* in heavenly places in Christ," as he tells us in the *first chapter.* He is addressing men who had "redemption through His

blood, even the forgiveness of sins," and who had an inheritance amongst them that are sanctified. Listen to some of the precepts inculcated by the apostle, and the ground on which he presses them: "Putting away lying." There is a great deal of lying amongst Christians, dear friends; there are many ways of telling lies besides the gross and coarse way which all men seem to agree to condemn: "Putting away lying; speak every man truth with his neighbour." Somehow that seems to be the last thing we do; we compliment our neighbour, we talk nonsense with our neighbour, there is small and trifling tittle-tattle with our neighbour, but very little truth-speaking with our neighbour: "For we are members one of another," that is the argument. "Be ye angry, and sin not; let not the sun go down upon your wrath: neither give place to the devil. Let him that stole steal no more." The apostle is very honest, he enters into particulars; he does not by any means take it for granted that they were exempt from such and such an evil, but he bids them not to do it. There is no depth of iniquity into which our own corrupt hearts cannot plunge us, if we are not living a life of faith upon the Son of God; the weakest thing in creation is a Believer who is not leaning on his Lord. I am satisfied that Satan makes more sport of Believers than he takes the trouble to do with those who do not profess to believe on the name of the Lord.

"Let no corrupt communication proceed out of your mouth, but that which is good to the use of edifying." Need I remind you how little edifying conversation goes on from day to day. In visiting, and in our intercourse with one another, there is plenty of conversation, but how little of what is edifying! If, when the day is over, some of you were just to try and recall what you had said during the day, or if any one standing beside you were to write down your conversation and let you read it when you retire to your room at night, to go asleep under the protection of the Lord God Almighty, I think many of you would be ashamed of the day's conversation. "Grieve not the Holy Spirit of God,"—weigh well the motive. Lest He should condemn you? lest He may leave you? lest He may blot your name out of the Book of Life? Just the opposite—"Grieve not the Holy Spirit of God, whereby ye *are sealed* unto the day of redemption." You can grieve Him, therefore do *not* grieve Him. And then He adds, "Let all bitterness, and wrath, and anger, and clamour, and evil-speaking be put away *from you, with* all malice; and be ye kind one to another, tender-*hearted, forgiving* one another." Why? "Because, God for Christ's sake *hath forgiven you.*" This is exactly the sort of argument we have in *the text.*

Turn to Col. iii., and we shall see similar teaching: "Set your affection on things above, not on things on the earth." Why? What is the motive? "For ye are dead, and your life is hid with Christ in God." You are united to Christ; in Him you died, you have done with sin; in Him you are alive, you stand before God; let your affections be where He is; this is the motive, and it is a master-motive. As you realize your position, you will find the potency of this motive. "Mortify, therefore, your members which are upon the earth." There is the *therefore* again as in the text. Why? "When Christ, who is our life, shall appear, then shall ye also appear with Him in glory." "Mortify, *therefore*, your members, which are upon the earth." What wondrous reasoning! It is by unfolding the glory of God before our gaze, that the Spirit presses upon us the obligation to mortify our members which are upon the earth. Oh what a list! "Fornication, uncleanness, inordinate affection, evil concupiscence, and covetousness, which is idolatry: for which things' sake the wrath of God cometh on the children of disobedience."

And now look also at 1 John iii. 2: "Beloved now *are* we the sons of God." There is no question about that. He does not enter into particulars as to how they are getting on, as to their progress or Christian consistency, or as to the closeness of their Christian walk, in order to arrive at the conclusion whether they were or were not the children of God; but he addresses them as those who had taken Christ's salvation as God's gift; he argues with them as sons of God, setting before them motives which he could only urge, as taking for granted that they were the sons of God. "We know,"—observe the certainty,—"*we know* that when He shall appear, we shall be like Him." The apostle, when he wrote this, was "reckoning them to be dead indeed unto sin, and alive unto God through Jesus Christ our Lord," according to God's command, and he was addressing them as those to whom he gave credit, that they "reckoned themselves to be dead indeed unto sin and alive unto God." "We know that when He shall appear, we shall be like Him, for we shall see Him as He is; and every man that hath this hope in Him purifieth himself, even as He is pure." *Here* is the purifying principle, the realization of our standing before God in Christ, knowing that God having "reckoned us dead indeed unto sin, and alive unto God, through Jesus Christ our Lord," has commanded us so to regard ourselves.

My beloved friends, this is the *true ground*; here lies the power and motive for practical consecration. And as we realize it by faith, we are enabled to discharge the second direction: "Let not sin therefore reign *in your mortal body*, that ye should obey it in the lusts thereof."

Do you observe how the Believer in Jesus Christ is addressed in this

passage, as distinguished from the corrupt nature which he inhabits. Now this severance of the man from himself is no mere mysticism, it is a soul-delivering, soul-assuring, spirit-energizing truth of Almighty God. Crucified with Christ, dead with Christ, buried with Christ, the natural man is *gone* out of God's sight; the Believer is spoken of as one indeed worried by and having dealings with this corrupt natural self, but as *distinguished* from it.

You will remember three very remarkable expressions of the apostle Paul, carrying out this idea (Gal. ii. 20): "I am crucified with Christ; nevertheless *I live; yet not I.*" See how the Spirit of God there distinguishes the man from himself, the new man from the natural man. Of the latter he says, it is crucified with Christ; of the former, "I live; yet not I, but *Christ liveth in me.*" Again (1 Cor. xv. 10), "I laboured more abundantly than they all; *yet not I*, but the grace of God which was with me." As in the previous passage he distinguishes himself from himself as a living man, so here he distinguishes himself from himself as a labourer.

And then, finally (in Rom. vii.), he draws another distinction between himself and himself. He says, there, "The good that I would, I do not; but the evil which I would not, that I do: now if I do that I would not, it is *no more I that* do it, but sin that dwelleth in me." There he draws the distinction between himself and his sinful self.

The Believer in the Lord Jesus Christ is a new creation; a man in Christ, identified with Christ, having his life, Christ; his standing Christ; his portion, Christ; his wisdom, Christ; his sanctification Christ; his justification, Christ; his redemption, Christ; his complete identification with Christ. His crucified and risen Head in heaven invests him with new obligations and new responsibilities. He is henceforth a steward, entrusted and commanded to control and manage his members here on earth for the honour of Him whose steward he is. He is adopted into a new family, and consequently he has new associations, new privileges, new hopes, new interests, new conflicts, new help. He is commanded as a child to walk with his Father towards his home.

As the child of God, he is enlisted under a new banner, and henceforth he is to follow Him who has gone forth conquering and to conquer.

As the child of God, he is enrolled citizen of the new city, whose Builder and Maker is God. His conversation, henceforth, is in "heaven, from whence also he looks for the Saviour, the Lord Jesus Christ, who shall change his vile body, that it may be fashioned like unto His glorious body, according to the working whereby He is able to subdue all things

unto Himself." As the child of God, he is not his own; he is bought with a price—even the precious blood; and the faith which discerns this works by the love it begets. Knowing that our old man is crucified together with Him, that the body of sin might be destroyed, we reckon ourselves "to be dead indeed unto sin, but alive unto God through Jesus Christ our Lord." "Let not sin *therefore* reign in your mortal body, that ye should obey it in the lusts thereof." Observe, a very solemn truth implied here. If sin be not subdued in your members it will assert, and more or less obtain the mastery over you. Alas! how often we see this exemplified in the experience of professing Christians, and how often we have felt the truth of it in our own wretched experience. Sin *is in* your members, and if permitted, it will reign in your members.

Here, then, is God's command to His own children, "Let not sin therefore reign in your mortal body." Watch, brethren, live out of yourselves on Him who is your life; learn at His feet and pray. Watch unto prayer, lest ye enter into temptation, for "the spirit indeed is willing, but the flesh is weak." And remember, there are resources enough in Him, with whom you are identified, to help you in your difficulties; strength enough in Him to overcome in you, and for you, your foes; grace enough in Him to be sufficient for you; love enough in Him to bear with and to forgive your failures; and remember, you have not to deal with a hard Master; you have not to deal with One who is watching for your trippings, that He may condemn you for your inconsistency, but with One who can be touched with a feeling of your infirmities, lives to intercede for you, and bids you come boldly to the throne of grace, and who appeals to you as members of His body, of His flesh, and of His bones, for the honour of His name, and for the glory of His cause, and that you may not grieve His Spirit, and in grieving His Spirit grieve yourselves,—not to let "sin reign in your mortal body, that ye should obey it in the lusts thereof."

Observe, the Spirit of God does not treat us as machines. We are *not* machines. We are addressed with motives, warnings, and encouragements; we are addressed as living, delivered, adopted, loved members of Christ and children of God; we are invited to serve One who loves us and gave Himself for us; we are called to conflict with ourselves for His sake; we are called to war with the world, the flesh, and the Devil, because the world, the flesh, and the devil are at war with Him, and would, if He permitted them, *destroy us;* we are called to a life of usefulness, and that we may be useful, we are called to a life of fellowship *with Christ;* we are called to walk so as to please God, and not to *please ourselves.* This is our education.

And who can tell what reference this, our earthly education, may have with reference to the position our Father in heaven is intending for us by-and-bye? "Let not sin therefore reign;" *assail* you it will; tempt you it will; solicit you it will; but let it not reign. The injunction is not merely for God's sake, but for our own sake; for as sin reigns it will darken your way, deaden your joy, destroy your peace, grieve your soul, and render barren your life. "Let not sin therefore reign in your mortal body, that ye should obey it in the lusts thereof."

Observe, when you are obeying the lusts of the flesh, sin is reigning in you. You never yield obedience to any one lust of the flesh, or lust of the eye, or pride of life, that you are not submitting to the sway of him from whose service and dominion Christ died to deliver you.

There is one other little word in the verse, which I will dwell on for a moment; "Let not sin therefore reign in your *mortal* body." The apostle never uses language without meaning.

I think he has two thoughts in his mind when he emphasises the word *mortal*. The struggle is sometimes very hard, the battle very wearisome, the fight exceeding sharp, but it will *not be long*. After all it is a mortal body; the world, the flesh, and the devil can only assail us while we are in the body, and that a mortal body; therefore, lift up the hands that hang down, and the feeble knees; the way may be rough, but it is short; the fight may be severe, but it will be quickly over, and then there is *the House not made with hands*, eternal in the heavens. Then we shall get rid of mortality, and put on immortality; then we shall get rid of corruption, and put on incorruption. Truly, the sufferings of this present time are not to be compared with the glory which shall be revealed in us. The Spirit of God seems to me to address us here in much the same language as that in which Christ, in the garden of Gethsemane, sought to arouse the energies of His slumbering and sorrowing disciples. "What! could ye not watch with me *one hour?*"

May the Lord bless His own truth.

NOTES OF LECTURES

ON ROMANS VI.

"Neither yield ye your members as instruments of unrighteousness unto sin: but yield yourselves unto God, as those that are alive from the dead, and your members as instruments of righteousness unto God."—ROM. vi. 13.

We were observing last day the remarkable distinction recognised in this and similar portions of God's Word between a man and himself—between what he is and was *by nature*, and what the grace of God has made him; between what he is, and was, as a natural man, and what he is as a new man in Christ; between what he was as a man dead in trespasses and sins, and what he is now as "accepted in the beloved," and "justified from all things;" between what he was when things were, as Scripture calls them, the "old things," and what he is now when "old things are passed away, and all things are become new."

There is a vast distinction. Formerly we were heirs of death, wandering further and further each day from God, without hope, without spiritual life, without God in the world; but now quickened in Christ, adopted into God's family, made heirs of God, joint heirs with Christ,—new prospects opening to us, new supplies communicated to us, new strength, new fulness, a new name, a new song, new foes, new friends. Oh, friends! no language can convey the marvellous change the grace of God has wrought, when it has translated a man out of the state of nature into the state of grace—out of the kingdom of darkness into the kingdom of God's dear Son.

Now, in the text, this distinction is further alluded to, and pressed by the apostle, as a constraining motive for the man in Christ, the Believer, to consecrate himself—to consecrate his faculties, powers, and influence practically to the service of the Lord. "Neither yield ye your members as instruments of unrighteousness unto sin: but yield yourselves unto God, as those that are alive from the dead, and your members as instruments of righteousness unto God."

Now, I beg you carefully to observe here—first, the description given by the Spirit of God, through the apostle, of the persons addressed in this exhortation, and secondly, the obligation for self-consecration devolving and resting upon them, in consequence of their position and calling.

First, we have the description of the persons addressed; those that are alive from the dead, they were Heavenly men, men in Christ, new creatures, "*born of God*;" emphatically those that are "alive from the *dead*;" and not only "alive from the dead," but, as we had in verse 11,

those that are commanded by God to count themselves "*alive unto God* through Jesus Christ our Lord." Observe, the whole spiritual history and standing of the child of God is contained in this single passage. He was "dead in trespasses and sins," but he is now "alive from the dead" in Christ Jesus our Lord. Christ came that he might have *life*, and he hath been baptized into Christ; and being baptized into Christ, he hath been baptized into His death, and he shall be also in the likeness of His resurrection; he has "passed from death unto life," and in union with Christ, hath gone through judgment, and is now in Christ on the other side of death, on the other side of judgment, in the privileges, in the power, and in the liberty of Christ's resurrection. "Alive from the dead," *he dieth no more*, death hath no dominion over him; "alive from the dead," justice hath no further demand upon him, justice is satisfied; "alive from the dead," judgment hath no further claim, judgment has been executed; and now both judgment and justice demand his complete acceptance, his triumphant introduction amidst the ranks of angels and archangels, and the company of heaven, to the very presence of his Father. Judgment and justice equally demand that his name, written in the book of life, shall never be erased, and that Jesu's travail shall have its equivalent in the blessings, the graces, and the glories which shall fill and possess his soul here, and crown and satisfy him hereafter.

This is the state of things supplied by the apostle in addressing the Roman Christians, as those that are "alive from the dead." Beloved friends! do we realize that this is *our* position? Till we *do so* we never can live practically for God; till we *are so*, our services never can be accepted of God. God cannot accept the services of a man whose *person* He has not accepted; therefore, till we stand before God in Christ, free from judgment, made the righteousness of God in Him, translated out of the kingdom of darkness, and introduced into the kingdom of God's dear Son, liberated from the slavery of the service of the world, the flesh, and the devil, and blessed with the privileges belonging to the family into which we are adopted,—till identified with Christ, and accepted in Him, we stand before God complete in Christ, washed in His blood, clothed in the garments of His salvation,—we never can serve God in truth; and any services we render, can in no wise be accepted. Do we realize that this is our standing?

Comparatively few of God's dear people enter fully into this hope of their calling. We stand, as it were, outside the circle of the glorious home, outside the confines of the divine family, outside the fulness of the *consummated salvation* into which we are called by the Father, the Son, *and the Holy Ghost;* and, consequently, instead of walking in the enjoyment of God as our Father, of Christ as our Brother, and of the Holy

Ghost as our portion and Comforter, we are wondering whether we are saved or not; whether we shall be able to endure the judgment seat of God or not; we are anxious as to whether we are saved or not, instead of being anxious how we may serve and please Him who "hath saved us with an everlasting salvation." *It makes all the difference.* There are many dear people of God just praying and watching, and labouring, and wearying, in the hope that *perhaps* God of His great mercy will accept them, and it is a great bondage that state of things. It is the result of unbelief and distrust of God. There is no liberty *in that;* no true walking with God, or fighting for God *in that;* because the entire effort is to get salvation; the anxiety is—Shall I be saved? Will it be all right in the end? But when, on the other hand, by God's great grace, we receive God's gift *as His gift*, and believe His testimony concerning Christ, as *His* faithful testimony, viz.—that God, through Christ, and by Christ, has settled the question of sin, has dealt with judgment, with the curse, with the world, and with the devil, and promised that the soul who takes Christ as God's gift, is in a position so secure, that neither death, nor life, nor "angels, nor principalities, nor powers, nor things present, nor things to come, nor height, nor depth, nor any other creature, shall be able to separate him from the love of God which is in Christ Jesus our Lord;" that he is at the other side of death, that he has passed the bar of judgment already, and therefore has no cause to fear it; that he is already dead in Christ, already *in* the living Lord before the throne of God; when we realize this, a new thought arises in the heart: What can I do? What shall I do for Him who has done so much for me? It is no longer the question: May I be saved?—Am I fit to die?—but *I am saved;* I am alive in God through Christ. What would my Father in Heaven have me to do? Till this great salvation is realized there can be no walking with God; and till, as a fact, we are accepted in Christ, God does not and cannot accept our services.

Accordingly, we have the apostle here addressing men as those that are "alive from the dead;" and then he speaks about certain matters which it behoves them to attend to, as connected with the duties they owe, and the gratitude they owe to Him who has "called them into His marvellous light." His direction is (verse 13), "Neither yield ye your members as instruments of unrighteousness unto sin: but yield yourselves unto God as those that are alive from the dead, and your members as instruments of righteousness unto God."

Beloved friends, we are *yet* in the wilderness, although our standing in the Lord Jesus Christ be thus glorious; we are yet in the flesh, though we are *delivered from* the condemnation thereof; we are not yet come to "*the rest that* remaineth;" and we have members here on earth, long

habituated to the service of their former master. These members comprise all the faculties of our fallen nature—the faculties of mind and body. We have them enumerated in Col. iii. 5, which passage proves that by the members spoken of here, the Spirit of God means all the faculties, mental and bodily, of the natural man. Observe, the argument in Colossians is exactly parallel to the argument of the Apostle in this chapter to the Romans. He speaks of them as risen with Christ, and he announces (in verse 3) that they *are dead*, and that their life is hid with Christ in God. This is their *standing;* and "when Christ, who is their life, shall appear, then shall they also appear with Him in glory." This is their assured *hope and portion.* Then he says: "Mortify *therefore* your members which are upon the earth." Do you observe, he settles the matter that they are dead, and alive in God through Christ; that the coming glory is their portion, and that "when Christ, who is their life, shall appear, they also shall appear with Him in glory." This *is a settled question;* because, if this is not the case, their service cannot be acceptable to God; and because, if this is not the case, no man has any power to serve God; but this being the case, he says: "Mortify therefore your members which are upon the earth;"—and oh! what wretched members they are!—"fornication, uncleanness, inordinate affection, evil concupiscence, and covetousness, which is idolatry: for which things' sake the wrath of God cometh on the children of disobedience: in the which ye also walked some time, when ye lived in them. But now ye also put off all these; anger, wrath, malice, blasphemy, filthy communication out of your mouth. Lie not one to another, seeing that ye have put off the old man with his deeds; and have put on the new man, which is renewed in knowledge after the image of Him that created him." Here we have the members described by their fruits.

Now, beloved, by the glorious and finished work of Christ, we have been delivered from the former slave-owner, in whose bondage we were held. Satan hath no claim, the world hath no claim, the flesh hath no claim upon our services: God in heaven has a claim, Christ our Head has a claim, the Holy Ghost, the Comforter, has a claim upon our services. Now shall we, as God's disenthralled ones, render back to the service of the world, the flesh, and the devil, those members which He has redeemed from the world, the flesh, and the devil, to be used for *His service?* Shall we? The eyes that used to minister to the world, the flesh, and the devil; the hands that used to minister to the world, the flesh, and the devil; the ears, the tastes, the influences that used before *to be occupied and busied* with the things of the world, the flesh, and *the devil; they* are now delivered from their thraldom. They are not *our own; they belong* to Him, who has bought us with His precious

blood; and shall we, as His redeemed ones; shall we, as His *accepted* ones; shall we, as His *adopted* ones, use the members we once employed as instruments of evil, again for evil, or shall we use our members as instruments to God, for His service and honour, and glory?

That is the position the apostle here puts before us, and he charges us by every obligation of divine love, by every consideration of divine privilege, by every means of grace, and every hope of glory, not to "grieve the Spirit of God, whereby we are sealed unto the day of redemption;" not to "yield our members as instruments of unrighteousness unto sin: but to yield ourselves unto God, as those that are alive from the dead, and our members as instruments of righteousness unto God."

Observe three things here, and let us try and remember them. 1. Redeemed by the blood of Christ, we are Christ's members. You see, the apostle quite takes this for granted; he is speaking to Christians, Christ's adopted and redeemed ones. The argument does not apply to those who have not come to Christ. They are the slaves of Satan; they are on the broad road that leads to destruction. What they have to do is to come to Christ, to be washed in His blood, and forgiven. The apostle is speaking to those who *have come* to Christ, and is pleading with them on the ground of their privileges, and standing in Christ as to the course they should pursue.

The first thing he lays down is, that we are members *of Christ*, "members of *His* body, of *His* flesh, and of *His* bones," as we read elsewhere; therefore we have no business to use our members as instruments for the service of sin, but we have every reason to use our members as instruments for the service of God; for they are not our own, they are *His*. That is the first position.

2. The second is, that we are *stewards in trust*, with reference to our members here on earth. We have got directions what to do, and what not to do. When the apostle says, yield not your members so-and-so, and yield your members so-and-so, he addresses us as those who are stewards in trust. We are responsible unto God as to the use we make of our hands, and feet, and eyes, and thoughts, and tastes, and time, and influence. We shall all have to stand (I speak as to Christians) "before the judgment-seat of Christ," as we read in 2 Cor. v. 10, to render an account of what we have done with these members, for the use of which we are stewards, and for the use of which we are accountable; and here it is, that promise of Scripture comes with great power: "The diligent soul shall be made fat." There are some children of God that are really very careless about their stewardship; they are quite content to think, and feel, and know that they are safe, and they take great liberties with

their Master in heaven, as to the employment of their members, their time, their influence, their thoughts, their money, here on earth. They minister to themselves, and not to God; they minister to self-ease and indulgence, and not to God, and the consequence is, they have very little spiritual light, and very little spiritual comfort, and they are of no manner of spiritual use. We cannot hide it from ourselves what a vast difference there is between Christian and Christian. On the other hand, there are others who, by God's grace, make a diligent use of their time and opportunities, and influence, employing the members they once used in the service of the world, the flesh, and the devil, in the constant service of God; and what is the result? Hundreds rise up and call them blessed, they have their reward; they please God in their walk, and God smiles upon their path; they have the comfort of nearness and fellowship realized, and enjoyed, with the God of glory, that others have not the least conception of.

My dear friends, there is a great work done for *all* who believe on the Lord Jesus Christ; they are forgiven, they are adopted into God's family; but there *are* enjoyments to be had in God, realizations of His presence, fruitfulness of life, and happiness, that are *only* to be had in the way of a walk with God, *close guarded, faithful*, and *loving*. We are stewards in trust, then, to God for our members here on earth, for all our time, and for all our influence. The more we devote to God, the more fruit we shall reap. "This I say: he which soweth sparingly, shall reap also sparingly; and he which soweth bountifully, shall reap also bountifully."

3. The third thought in the passage is this: that we *can act* in this matter, and that we are bound to act in this matter. What would be the object of the apostle's saying to the Romans: "Do not yield your members as instruments of unrighteousness unto sin, but do yield yourselves unto God, and your members as instruments of righteousness unto God," if they could not act in the matter? Beloved, God has commanded us so to do, and we have no need to go this warfare at our own charges; we have no need to take a single step in our own strength. The Holy Ghost is here to help us; the Word of God is in our hands; the food for our souls to strengthen us; and the reason why so many fail in service is because they do not feed on the Word, and they do not live in the Spirit. Do not expect, while you neglect the means God Himself has provided for strengthening you in your warfare with the world, the flesh, and the devil, and fitting you for His service, to get on as well as those who do not neglect the means. "The diligent soul shall be made fat." The soul that neglects the word of God, and neglects the teaching of the

therefore God says: "Yield not your members as instruments of unrighteousness unto sin; but yield yourselves unto God, as those that are alive from the dead, and your members as instruments of righteousness unto God."

God does not want our unwilling service. Who cares for unwilling service? What God wants is the offering of a free heart. He does not *force* us to yield ourselves; He *induces* us to yield ourselves. A forced service is acceptable to neither God nor man.

It is very notable how carefully the Scripture is written. We have a striking contrast in the directions given in the text. "Neither yield ye *your members* . . . . . but yield *yourselves*, and your members." Observe the omission of *yourselves* in the first clause, and the introduction of *yourselves*, as the preliminary to yielding *your members*, in the second clause. "Neither yield ye *your members*." He does not say: "Neither yield ye yourselves as instruments of unrighteousness unto sin." That would in their case be *an impossibility*. Thank God that cannot be done by His redeemed, by His beloved ones; His blood has for ever *settled that matter*. Christ's standing at the right hand of God renders that an impossibility. You cannot yield *yourselves* to the service of Him from whose service Christ has redeemed you. Thank God you cannot, otherwise there would be many a child of God in hell. Christ stands between that and him. But we can yield *our members*. God forgive His poor children for the many ways and times they yield their *members* unto sin. How careless we are with our eyes, and words, and thoughts, and the places we go to, and the temptations we rush into. Instead of keeping out of snares, we ofttimes go into snares; instead of its being a question—how *far* can I keep from the world which crucified my Lord? it is often the question—how far may I go *into* the world without making shipwreck of my religion? We have all got our world. To one it is a world of pleasure, to others it is the world within, out of which they need not move in order to yield their members servants to iniquity. We cannot yield *ourselves* to unrighteousness, but we can yield our *members*. That is one part of the contrast.

The other is, "Yield *yourselves* unto God, and your members as instruments of righteousness unto God." Observe the teaching here. There are many persons who, as far as we can judge by their conduct, and by their conversation, yield their members to righteousness. It is marvellous how much good some people do. There is scarce a work of charity in which they are not engaged; there is scarce a work of mercy in which they are not busied, and in which they do not participate. Schools are visited, the poor are visited; it is wonderful the ramifications of usefulness which some professing Christians gather around them. But they

may do all that, and not yield *their own selves to God.* My dear friends, I have known, in my time, many whose whole life was spent in acts of kindness and sympathy, and tender compassion for the suffering and the want of others, whose *hearts were never God's*, were never given to Him. Satan is very cunning: he will allow you to be as religious as you please, and as charitable as you like; he will let you undergo any amount of privation, and give you leave to extend, to the need around you, any amount of help, so long as you keep *yourselves* from God.

The apostle, by the spirit of God, puts this truth before us: Yield *yourselves* and *then* your members. This is what the apostle says in 2 Cor. viii. 5,—the Corinthians first gave their own selves to the Lord, and then to His service.

We are called upon to do this heartily and thoroughly; we are called upon to do it, not merely in the worship of the sanctuary, but in the matters of daily life. "Yield ye your members as instruments of righteousness unto God." How blessedly we are taught here that our Heavenly Father *uses* our members as *His* instrument; *accepts* our members as His instruments; *delights* in us as *His* instruments; and that it is our privilege and our gift of grace, our very glory here, to render to our Father in heaven this service; to yield our members to Him, as instruments of righteousness, "as those that are alive from the dead." The fact is, the Believer *is Christ's portion.* We are His, by creation; His, as the Father's gift to Him: we are His by purchase, bought by His blood. We are His—thank God!—by the voluntary surrender of our hearts to Him; and, as we realize that we *are* His, we shall give *ourselves* first to *Him*, and next to His *service.* For the life that Christ now lives, He lives to God; and if we are in participation with that life, we cannot live devoting our members and ourselves to the service of Satan. It would be utterly impossible. When the leper was cleansed (as we read in Lev. xiv. 14) blood was put upon his ear, and upon his toe, and upon the thumb of his right hand, as much as to say, that when the Lord redeemed sinners, their members became the Lord's. When the blood was put upon the ear, and the toe, and the thumb, the oil of consecration was put upon *the blood*, on the tip of the ear, and on the toe, and on the thumb, because, friends, when Christ *redeems* our members by His blood to be His possession, He *consecrates* us, and our members, by His Spirit, to be His instruments.

Therefore, "Neither yield ye your members as instruments of unrighteousness unto sin: but yield yourselves unto God, as those that are *alive from the dead,* and your members as instruments of righteousness *unto God.*"

The Lord bless His own truth to us.

NOTES OF LECTURES

ON ROMANS VI.

"For sin shall not have dominion over you; for ye are not under the law, but under grace."—ROM. vi. 14.

A most precious promise, full of the choicest instruction, the most triumphant liberty, and the divinest consolation. Let us endeavour, seeking the light and teaching of the Holy Spirit, to understand it in its fulness.

The law and the gospel are here *contrasted;* you have them contrasted in *three* points of view.

First, as they are two covenants: ye are not under the covenant of the law, and ye are under the covenant of grace.

Secondly, as they are *two reigning powers*, two sovereigns, sin and grace. "Sin shall not have dominion over you: for ye are not under the law, but under grace."

Thirdly, as they are two *dominions:* the dominion of law, that which you are delivered from; and the dominion of grace, that into which you are introduced.

Observe, in the next place, it is plainly implied that all men are either under the one covenant or the other, rendering obedience to the one sovereign or to the other, in the dominion of the one power or the other; and this is absolutely true, *there is no middle ground.*

It is also plainly implied (and I throw out these matters for thought) that no living man can be under *both* covenants; only the man that is *not* under the law *is* under grace; only the man that is *not* under grace *is* under law; no man can be under both; indeed, no man *can* serve these two masters.

[LECT. XI.]

The next thing implied here is, that all men by nature, in the *first instance*, are under law. Grace finds us under the legal covenant, and condemned under it; under the legal sway, and tyrannized over by it; grace finds us under the dominion of law, and therefore serving sin.

Another important truth here implied, is that so long as law hath dominion over any one, sin reigns over that man; for, says the apostle, "Sin shall not have dominion over you: *for ye are not* under the law, but under grace," implying that so long as we are under the law we shall not be under grace, but under the dominion of sin.

Another truth implied is, that there is no getting rid of sin charged and chargeable upon the soul, and the operation of its power and dominion over the conscience; no getting rid of it but by being delivered from the law.

Lastly, we are taught in this precious verse, that the dominion of grace secures its subjects from being ever again brought under the dominion of sin; for it is written, "Sin shall not have dominion over you." Why? Because ye are not under the dominion of law, but under the dominion of grace.

Dear friends, it is very easy to state these things—oh! *to know them*, to realize them, to live in the practical power and enjoyment of them! The fact is, we need the indwelling Holy Spirit of God to enable us to apprehend the wondrous things for which we are apprehended in the LORD Jesus Christ, and which the Father of Our LORD Jesus Christ hath proclaimed to us in the gospel. May we have this unction now, while we dwell for a short time on the teaching in this verse.

You observe the word "*for*" occurs twice here; this naturally divides the subject matter into two parts. The first "*for*" evidently suggests the reason why we should "not yield our members as instruments of unrighteousness unto sin," and why we should "yield our members as instruments of righteousness unto God." "*For*"—and here is the encouragement—"sin shall not have dominion over you." And the second "*for*" suggests the ground why sin shall not have dominion over us, viz., we are *not under the law*, but under grace. Observe the opposition here between law and grace; there is absolute contrast between them; they *differ in principle*; one requires rigidly the obedience it demands, and

exacts the penalty from the sinner for transgressing its injunction. *That is law*, and the consequence is, any of us being under law are under condemnation. The other—"*grace*" is the very opposite to this in principle. *It supplies* that which it *requires*, and rewards its own gifts, crowning them in the poor sinner on whom it has bestowed them. Now, addressing Believers (for the apostle is only speaking to such), addressing those who are crucified with Christ, as he has stated, and buried into His death, he declares of them in this verse: Ye are not under law; ye are not under a covenant, the principle of which is that it demands what it requires, and punishes the transgressor; but ye are under grace, a covenant, the principle of which is that it *gives* what it requires, and rewards its possessor! *What a deliverance is here!* How few of God's dear children fully realize it. Verily we are called to liberty. Well for us if we did but stand fast in the glorious liberty wherewith Christ hath made us free! Only let us not use our liberty, as the apostle says, "for a cloak of maliciousness."

Now, as a creature, man was placed under the law of obedience; this was the law of his creation; by transgression man became the subject and slave of sin. Sin, reigning through law, disobeyed and broken, reigned even unto death—*the penalty of sin*, the transgression of law being *death*. This state of things was afterwards more fully developed in the case of God's people,—Israel. Here we have a people taken from amongst all other people, hedged round about with the most precious privileges, and placed under the most favourable circumstances; we have God Himself delivering to them His commandments, accompanying their delivery with the most tremendous manifestations: the whole nation were present, and "heard the voice of God speaking out of the midst of the fire:" the awful consequences of disobedience were distinctly declared, and the blessedness of obedience fully revealed and promised: and all the people said: "All that the Lord hath spoken unto us we will do:" yet not one single commandment was ever kept. The LORD thus teaching us that in our best estate, while under law, we must inherit the penalty due to the transgression of law; and shutting us up in this way to the wonderful provision of grace made and supplied in His love; even His sending Christ to be

our law-fulfiller, and the end of the "law for righteousness to every one that believeth."

Now, while we are under the dominion of sin, we are "free from righteousness," as we read in verse 20. No man can be a righteous man in the sight of God upon whom the law hath any claim; he is the slave of sin so long as he is in any degree under the dominion of the law, and so long as he is the slave of sin, he *is free* from righteousness. His course is very fully described in this and in other epistles, viz.: "doing the service of sin," "bringing forth fruit unto sin," heaping up "wrath against the day of wrath, and revelation of the righteous judgment of God;" yielding his "members as instruments of unrighteousness unto sin;" "led captive by Satan at his will;" and this dominion of sin continues, as we have it in the 7th chapter, so long as the man lives as a natural man; he can only get rid of it by becoming dead to the law by the body of Christ (chapter vii. 4). And this dominion is complete, and pervades the whole body with all its members, the soul with all its faculties, the spirit with all its powers. Accordingly, the description given by the Spirit is, that the natural man is dead in trespasses and sins; and this, under all circumstances, and at all times, unsubdued by kindness, and undismayed by threatenings. Now, the apostle says of those he is here addressing, that they are not under law, but they are under grace. Here is a deliverance. We are translated out of the kingdom of darkness into the kingdom of God's dear Son, into the grace that is in the LORD Jesus Christ, into grace *sufficient*, into grace *abounding*, into grace that is *unto eternal life*. This kingdom is called the kingdom of His dear Son; and well it may, because it is founded in His blood, and consummated in His resurrection, and regulated by His Spirit.

It was not by His strength, but it was in His weakness that Christ overthrew the dominion of sin, and delivered its lawful captives. God would not, by His strong arm, put down the tyranny, or use His omnipotency to strike down the power into which we had, by our sin, *delivered ourselves*. He would *be just even when dealing with sin*, and *therefore it was not* by an act of His power Christ overthrew sin, and *delivered the sinner*; but it was by weakness, by being made the curse

for us, by being "made of a woman, made under the law, He redeemed those that were under the law." It was by fulfilling all righteousness, and by suffering in our stead the penalty we deserved, He redeemed us from the curse of the law. It was, as the apostle puts it so blessedly, in Heb. ii. 14, "through death,"—not through power, but "through death He destroyed him that had the power of death,—that is the devil; and delivered them who, through fear of death, were all their lifetime subject to bondage." If there had been a law given which could have given life, verily righteousness should have been by the law. But as the law could not give us righteousness, the LORD Jesus Christ came to fulfil for us all righteousness, and to deliver us from the law. The Spirit of God indited for us this precious passage; we ought to take it as our watchword through life, for its conflicts and difficulties, for its sorrows and trials: "Sin shall not have dominion over you: for ye are not under the law, but under grace."

My dear brethren, new privileges involve new obligations and new responsibilities; and believers are here exhorted, "Neither yield ye your members as instruments of unrighteousness unto sin," not only on the ground that they are "*alive* from the dead," but also on the additional ground that they are no longer under the law, and that sin shall *never*, to the *least degree*, or to the *remotest ages*, have dominion over them.

Beloved, if sin had dominion over us in the least degree, or to the remotest ages, it would send us to hell; if sin had dominion over us in the least degree, or to the remotest ages, it would take us out of the dominion of grace into which Christ has introduced us; but "Sin shall not have dominion over you: for ye are not under the law, but under grace."

Now, observe, we are not only delivered from under a covenant which must involve us in ruin, not only delivered from a power which must destroy us in death; the LORD has done much more than that. He has not only taken us out of one state, but He has introduced us into another; He has not only taken us from under the law, but He has introduced us into grace—grace, the favour of God, which is better than life; grace, *supplying, and continuing* to supply for ever all our need; grace, pardon-

ing, and continuing for ever to pardon all our sin; grace, securing, and continuing for ever to secure all our salvation; grace, crowning, and *continuing for ever to crown us* with loving kindness and tender mercy.

Ah, friends, it is easy to utter these things, and it is perhaps easy to hear them; but are we mixing faith with them? Have we learned that they are realities, that they are the true sayings of God, concerning the great work which Christ came to accomplish, and did *finish*, sealing our salvation in His blood, and consummating it in His resurrection? Do we realize that He is sitting at the right hand of God because His work is done? And are we entering into the fruition of it, going on our way rejoicing, not only separated from the world, but separated to Him who loved us, and gave Himself for us?

Dear friends, we are not under the dominion of the law, if we be Christians, but we are under the dominion of grace. The fact is, we are wafted to *another shore;* we are inhabitants of *another country;* we are citizens of *another city*, where we are safe for ever, and where "our lif is hid with Christ in God," safe from death, safe from judgment, safe from Satan, safe from hell, "made meet" in Him "for the inheritance of the saints in light." Look at that beautiful passage in Colossians i. 12-14. This ought to be our constant practice, and our daily walk, "giving thanks unto the Father, which *hath made* us meet to be partakers of the inheritance of the saints in light; who *hath delivered* us from the power of darkness, and *hath translated* us into the kingdom of His dear Son, in whom *we have redemption* through His blood, even the forgiveness of sins." The realization of these things sets the heart to pray, and the lips to give thanks. We are "not come to the mount that might be touched, and that burned with fire, nor unto blackness, and darkness, and tempests; but we are come to the Mount Zion, and unto the city of the living God, the heavenly Jerusalem, and to the innumerable company of angels, to the general assembly and church of the firstborn, and to Jesus, the Mediator of the new covenant, and to the blood of sprinkling:" "for ye are not under the law, but under grace." And now all our allegiance is due to another sceptre than that from which we *have been delivered.* Our service henceforth is to be, and must be, if

in truth we have ever been translated out of the kingdom of darkness into the kingdom of light,—our allegiance and our service must be where "grace reigns through righteousness unto eternal life, by Jesus Christ Our LORD."

The throne of our new kingdom is *a throne of grace;* we have already stood *in Christ* before the throne of judgment, and we shall never again be judged there and condemned. The King of our new country is *a King of grace*, and the privilege of our citizenship is that we may come boldly to the throne of grace, and to Him who sits upon it, and obtain grace to help in time of need. The law of our new country is *a law of grace*, and the reign is for ever and ever; for "grace reigns through righteousness *unto eternal life*, by Jesus Christ Our LORD." Henceforth and for ever the life that quickens us, the love that enshrines us, the peace that possesses us, the fulness that supplies us, the portion that enriches us, the crown that adorns us, *is grace, nothing but grace.* Every note of our song, grace; every beam of our day, grace; no sunsets there; and both the foundation and the top stone of the spiritual building, of which God has made us living stones, is grace, *only grace.*

The righteousness which hath delivered us from death, *is greater* than the sin which delivered us unto death; and the standing with Christ in resurrection is loftier and diviner than was the depth of our ruin when we stood in the law under condemnation; for, as we read (Rom. v. 21): "As sin hath reigned unto death, *even so* might grace reign, through righteousness unto eternal life, by Jesus Christ Our LORD." Therefore, God addresses Him: "Thy throne, O God, is for ever: a sceptre of righteousness is the sceptre of Thy kingdom. Thou hast loved righteousness and hated iniquity; therefore God, even thy God, hath anointed thee with the oil of gladness above thy fellows." But *only* above thy fellows, for Thy fellows are exalted in Thee; where Thou standest, they stand; where Thou sittest, they sit; where Thou reignest, they reign; where Thou art enthroned, they are enthroned.

We have in this most precious verse an *epitome of our privileges.* We are not under law, but under grace, "therefore sin shall not have dominion over us." We have *the permanency of our position*, and of our standing in the dominion of grace, and *that*, as we have seen, is *unto*

eternal life; we have the *obligations* devolving upon us not to yield our members instruments of unrighteousness unto sin, but to yield our members instruments of righteousness unto God. We have *the promise* to encourage us that we must succeed—"Sin *shall not* have dominion over us,"—and we have *the ground* of it all, "we are not under the law, but under grace."

May the LORD teach us these things.

NOTES OF LECTURES

ON ROMANS VI.

"What then? shall we sin, because we are not under the law, but under grace? God forbid. Know ye not, that to whom ye yield yourselves servants to obey, his servants ye are to whom ye obey; whether of sin unto death, or of obedience unto righteousness?"—ROM. vi. 15, 16.

Last day we were permitted to meditate at some length on the wondrously privileged position of every real Believer in the LORD Jesus Christ, not only as delivered from the dominion of law, which dominion must result in condemnation and death, but as introduced into the dominion of grace, involving life, and righteousness, and peace, and glory. This standing in grace is very fully spoken of in the opening of the fifth chapter: "the grace wherein we stand," as we read in the second verse, is a state in which it is said of us, that "*being justified*," we *have peace*, we enjoy *access*, and we rejoice in hope of the glory of God. This is our standing in grace; and the consequence is, as we find it in verse 3, we can "glory in tribulation," because our portion is beyond this world, and our rest where its changes and its chances cannot reach us. And in the eleventh verse: "Not only so, but we also joy in God, through our LORD Jesus Christ, by whom we have now received the atonement," or reconciliation. Here then, dear friends, is the standing of every true Believer in the LORD Jesus Christ. He is

justified, he has peace, he enjoys access, he rejoices in hope, he is looking out for glory, and, in the meantime, he enjoys God who hath reconciled him unto Himself, and given unto him *Himself* for his portion. Now, the absoluteness, the fulness, the completeness, the unchangeableness of this standing in grace suggests to the Apostle to repeat the objection with which the chapter commenced: "Doth not such teaching, if it be true, tend to carelessness of living?" and the implied suggestion of such an objector is this—*that it cannot be true.* It is very interesting to observe that the Apostle considers this objection might be raised against his teaching. Here, for the second time, he notes this objection in order to answer it; he had noticed it at the commencement of this chapter, when speaking of the grace in which we stand, and now again at the close of the description.

But this is not mere repetition. The first verse puts the objection in this way: "Shall we continue in sin that grace may abound?" And he answers by proving the case supposed—impossible. The grace which gives us justification flows to us through *union* with Him who died unto sin, but that same union still exists with Him who now liveth unto God. And if we are united to Christ, so as to be free from condemnation by virtue of His death, we are united to Christ to be supplied with life-giving power by virtue of His present standing before God.

In the present verse, the position is somewhat different. It is not, "Shall we continue in sin that grace may abound?" but, "Shall we sin because grace *hath abounded?*" And this objection the Apostle also meets with "God forbid;" and then he proceeds to give a *very practical* answer. Brethren, whatever we may be as to our profession, whatever may be the orthodoxy of our religious creed, we are practically and really servants of the master we obey and serve. We may talk religion to any amount; we may profess a creed never so orthodox, but we are really servants of the master we obey. If we are *serving sin*, though we *talk* like angels, we are servants of sin, and the end of that service is death; if we are serving obedience, we are the servants of obedience, and the end is righteousness, as the text tells us. This is very practical. *If any man serve sin* on the plea that he is not under the law, but under

grace, he is only demonstrating the hollowness and the falseness of his profession. and the fact that there is no true grace of God in him. This is the teaching of the first epistle of John, iii. 6-10: "Whosoever abideth in Him sinneth not: whosoever sinneth hath not seen Him, neither known Him. Little children, let no man deceive you: he that doeth righteousness is righteous, even as He is righteous. He that committeth sin is of the devil; for the devil sinneth from the beginning. For this purpose the Son of God was manifested, that He might destroy the works of the devil. Whosoever is born of God doth not commit sin; for His seed remaineth in him: and he cannot sin, because he is born of God. In this the children of God are manifest, and the children of the devil: whosoever doeth not righteousness is not of God." So the Apostle teaches us here: "Know ye not, that to whom ye yield yourselves servants to obey, his servants ye are to whom ye obey; whether of sin unto death, or of obedience unto righteousness."

Neither in this place, nor in the quotation from St. John, does the Spirit of God mean to teach us that Believers *never* sin: "If we say that we have no sin, we deceive ourselves, and the truth is not in us;" but he does mean to teach that the heart of the redeemed man hath been delivered from the service and slavery in which, as a natural man, he had been engaged, and that the service of the heart is now occupied in following Jesus, ministering to Jesus, delighting in Jesus, and that this is the characteristic of the man. It is an exceptional case when his affections are drawn away from the object he loves, and his feet are led aside from the path where Jesus leads, and in which His servant loves to follow; and it is his sorrow, and humiliation, and mourning, and shame, often confessed to Him who knows his sorrows, and who enters into his difficulties, that he has ever wandered, or does ever wander, from Him. Where this is not the case, whatever we profess, and however our creed may be the perfection of orthodoxy, we are really not in the service of obedience, but we are in the service of sin.

It is plain, from the context, what law the Apostle meant in the fourteenth verse, where he says: "Ye are not under law." Evidently he was not there speaking of the *ceremonial*, but of the *moral law*, because the

objection (which he now proceeds to answer) would not have any point if he was speaking of the ceremonial law. No one could suppose that the abolition of certain *external rites* would leave men free to break *moral precepts*. When, therefore, he says: "Shall we sin, because we are not under the law?" he is evidently speaking of the moral law, which requires obedience in order to justification, and demands the penalty of death for every breach or infringement of its requirements. Also, it is plain from the context what the Apostle means, when he says: "Ye are *not under law*," viz., that we are not bound to fulfil its precepts in order to justification before God; and that we are not liable to the curse because we have transgressed its requirements. But, then, "Shall we sin because we are not under the law, but under grace?" Are we at our own disposal? Are we free from *all obedience* because we are not under the condemnation of sin and law? Have we no master, because we are delivered from the slavery and bondage in which formerly we were held under sin? You remember what the Apostle says (1 Cor., ix. 21): "Not without law to God, but under the law to Christ."

Now, very remarkable is the language in verse 16. Observe it closely. In verse 14 he had been speaking of certain persons, and privileged persons they are, who are not under the law, but under grace. And now he calls these very persons, in verse 16, "*servants of obedience*." You observe that sin and obedience are here *personified*. *Sin was our former master* when we were under the law; for "the strength of sin is the law, and the consequence, death. *Obedience is our new master*, now that "we are not under the law, but under grace;" and this service resulting in righteousness. What does he mean here by *the obedience* which he personifies? He undoubtedly means the *obedience of faith*, that obedience which is begotten in the soul through the belief of the gospel. Let us turn to a few passages which throw light on this subject (Rom. i. 5): "We have received grace and apostleship, *for obedience* to the faith among all nations." They were sent to proclaim the gospel of the grace of God for the obedience of those who heard the gospel; the very receiving and believing it is obedience. In chap. xvi. 25, he is speaking of "*the mystery* which was kept secret since the world began, but now

is made manifest, and by the scriptures of the prophets, according to the commandment of the everlasting gospel, made known to all nations *for the obedience of faith.*" Whatever God made known to us sinners in His word, He made known for the obedience of our faith. It is simple *obedience*, to receive as true what God has said, and on the mere warrant of His character to take for our everlasting portion what God has promised. It is not a question—may I do this? Ought I to do this? It is a matter of obedience, or disobedience. See 1 Peter, i. 22, 23, where the same truth is very clearly and very distinctly brought out: "Seeing ye have purified your souls in *obeying the truth* through the Spirit unto unfeigned love of the brethren, see that ye love one another with a pure heart fervently: being born again, not of corruptible seed, but of incorruptible, by the word of God which liveth and abideth for ever." And then he says in the last verse: "This is the word which by the gospel is preached unto you." The gospel believed is the gospel obeyed; and the gospel obeyed has an influence on the character; and when it is really believed and obeyed, the Apostle could say to you as he did to those he addressed in this epistle: "Ye have purified your souls in obeying the truth through the Spirit." See also Rom. vi. 17: "God be thanked, that ye were the servants of sin, but *ye have obeyed* from the heart that form of doctrine which was delivered unto you."

We now understand, I trust, what is meant by the *obedience* which the people of God are said to be in the service of—*the gospel believed.* We are called to liberty, beloved friends; not liberty to live in ungodliness, and carelessness, and self-indulgence; not liberty to neglect God's will, to grieve God's Spirit, and to devour one another; but we are called into the liberty of free grace. God grant we may all know that liberty; no longer bound to obey the law in order to be accepted with God, but united to Him who is "the end of the law for righteousness to every one that believeth," that we may walk in newness of life, having new power, new motives, being in communication with the fulness of the Godhead, dwelling bodily in Christ, that we may "show forth the praises of Him who hath called us out of darkness into His marvellous light." If there is nothing of this in our life and conversation, it only proves that our

profession is hollow, and that there is no real union between us and the living, risen, and triumphant Christ.

The gospel of our liberty is on this wise, "If the Son shall make you free, ye shall be free *indeed*." Wondrous statement. Free in His own liberty. Is He free from condemnation? so are we. Is He free to His Father's heart? so are we. Is He free to an "inheritance incorrubtible and undefiled, and that fadeth not away?" so are we. Is He free to lay hold of the fulness of God, and to exercise it for His glory? so are we. Doth the Father hear Him at all times? so doth He hear us. "If the Son shall make you free, ye shall be free indeed." This is the gospel of our liberty; and *the charter* of our liberty is the truth as it is in Jesus,—received, believed, obeyed, freeing the understanding, the affections, and the will. Ye shall know the *truth*, and "the truth shall make you free."

And lastly, the *power* of our liberty is the presence of the Holy Ghost within us; for it is written (2 Cor. iii. 17): "Where the Spirit of the LORD is, there is liberty." And where the Spirit of the LORD is, there the fruits of the Spirit will follow; even love, joy, peace, goodness, gentleness, meekness, faith, temperance, "and against such, there is no law."

"Shall we sin," then, "because we are not under the law, but under grace?" Our deliverance from law is our freedom from sin; our introduction into grace is our liberty, and our life. God grant us to "stand fast in the liberty wherewith Christ hath made us free, and be not entangled again with the yoke of bondage." But as we are warned here, let us take heed. Profession is not everything. If we see a number of persons labouring in a field, belonging to a certain individual, we have no difficulty in coming to the conclusion that these men are the servants of the owner of the field; so when we see men serving sin, we have no difficulty in coming to the conclusion as to who is *their* master. When, on the other hand, we see men serving obedience, walking in the *liberty* wherewith the truth makes them free, we have no difficulty as to *who is their* master.

There seem to me to be two matters worthy of special attention in *this verse.*

A warning, much needed by God's own dear people. My friends, sin in you *is sin;* sin in you grieves God; sin in you must be followed by chastisement, therefore "walk circumspectly, not as fools, but as wise; ye have been called unto liberty," only use not "your liberty for a cloak of maliciousness, but as the servants of God."

Moreover, I think there seems to be in this verse a word of prophetic testimony against the external profession made by so many in former days, and in *our own* days, which takes the name of faith while walking in, and following after, the service of sin. Now, the service of sin is *unto death*, whoever may be in that service. And the service of obedience *is unto righteousness.*

How carefully the word of God is worded. In reading this verse, we should say the antithesis would naturally be, "Know ye not that to whom ye yield yourselves servants to obey, his servants ye are to whom ye obey; whether of sin unto death, or of obedience *unto life.*" No, dear friends, life is *the gift* of God, not the *reward of obedience;* and the service of obedience is unto righteousness, holiness, and consistency of living.

In Col. i. 3-6, we have this idea plainly put: "We give thanks to God and the Father of Our LORD Jesus Christ, praying always for you, since we heard of your faith in Christ Jesus, and of the love which ye have to all the saints; for the hope which is laid up for you in heaven, whereof ye heard before in the word of the truth of the gospel." They had heard the truth of the gospel of the LORD Jesus, and of the hope, and had received it in truth; and as we read in verse 6: "Which is come unto you, as it is in all the world; and *bringeth forth fruit*, as it doth also in you, since the day ye heard of it, and knew the grace of God in truth."

When, in the obedience of faith, we receive the gospel which tells us of our standing in a risen and crucified Saviour, *then* we start in the service of that obedience to bring forth fruit unto God, *not* that we may have an interest in Christ, but because grace *has given* us an interest in Him, and *because* we have that interest, because we love His name, *because His life* is in us, *because* His glory is before us, because we

are not our own, but are bought with a price. *We cannot serve sin.* We were once the servants of sin; but by blood He hath redeemed us from that bondage. And now—though it may be through the wilderness—still, we are on our way home. His rod and His staff comfort us; our rest is sure, and our triumph is sealed—*for* "*He liveth unto God.*"

May the Holy Spirit teach us these things.

NOTES OF LECTURES

ON ROMANS VI.

"But God be thanked, that ye were the servants of sin, but ye have obeyed from the heart that form of doctrine which was delivered you. Being then made free from sin, ye became the servants of righteousness."—Rom. vi. 17, 18.

Nature and grace were both illustrated in the experience of those to whom the Apostle wrote. They had been the servants of sin—that was their state by nature; they had become servants of righteousness—that was their state by grace. Now, all the children of God, without any exception, have had this experience; all God's children are *twice* born, and in this they differ from the children of every other family. They have "passed from death unto life;" they have been translated out of the kingdom of darkness into the kingdom of God's dear Son, and they can say, "Whereas I was blind, now I see." Do you know anything of such a change having passed over you? Can you remember the time, when having eyes, you did not see; having ears, you did not hear; having affections, you did not love? Are you conscious that a very great change has, through God's grace, operated upon your soul; that the things before desired are now feared; that the pursuits in which you loved to engage, in the days that are passed, you now abhor; that the society you at one time cultivated, you now avoid; and that the service and people of God, which at one time you cared little for, are now your chief attractions? If we have had nothing of this experience in our earthly history, how can we say we are born again? How can we talk of passing from darkness into light? People do not pass from darkness to light unknown to themselves; people do not pass out of the slavery of Satan into the liberty of Christ unknown to themselves; they do not embrace new hopes and new desires unknown to themselves. Observe carefully the order, for it is very interesting and instructive. In verse 17 they were spoken of as the servants of sin; in verse 16, as servants of obedience, because that is the first step out of the service of sin into the

service of obedience, or, in other words, as we saw more fully last Wednesday, into the service *of faith*, because the obedience spoken of is the obedience of faith. It is the taking God at His word, receiving His testimony concerning Christ, and in obedience to His command, coming to Christ as needy lost sinners, requiring His help—this coming to Christ *is* the obedience of faith. Then, in verse 22, we have another service, the result of this service of obedience; we "become servants to God." No man becomes a servant to God till he first obeys the Gospel, and until he obeys the Gospel, he remains in the service of sin. Then we have a *fourth* service in verse 18: "Being then made free from sin, ye became the servants of righteousness," or, as we have it in verse 22—"But now being made free from sin, and become servants to God, ye have *your fruit* unto holiness." The order is most important; and there is no exception to this order. Every child of God goes through every stage of it. He was in the service of sin—by grace he is introduced into the service of obedience; he believes the Gospel, and then, as a Believer, he becomes the servant of God, and, as a servant of God, he becomes a servant of righteousness. His walk, his tone, his taste, his character, are renewed and reformed; they are different from what they used to be. Do you know anything of this experience? The LORD deepen our knowledge of it! If we know nothing of it, we are still in the service of sin, and if we are blind and dead to the consequence, that is but natural; dead men do not see, dead men do not hear, dead men do not serve. The LORD deepen our experience of this great change.

The language of the text is very remarkable: "But God be thanked, that ye were the servants of sin, but ye have obeyed from the heart that form of doctrine which was delivered you." The Apostle does not mean—could not mean—that the mere fact of their having been servants of sin was any matter of congratulation, or of praise to God. Sin is contrariety to God. God can have no fellowship with sin; it is "the abominable thing which He hates." It is not their having been servants of sin, but that they obeyed from the heart the form of doctrine which was delivered unto them, for which the Apostle gives God praise. But his mind seems to dwell upon the abundant grace bestowed upon them: he is contrasting the blessedness of the position into which that grace had introduced them, with the fearfulness of the position into which sin had plunged them; and that he might magnify the love which provided *so great a salvation* for them, the mercy that sought them in their ruin, *the power that rescued* them from slavery, and the untold outlay by *which their redemption* had been achieved, the Apostle dwells upon *the state in which they* were, and the power which held them, the strong

man which had kept them, the kingdom of darkness in which they were subjects, the slavery by which they were enthralled, when they were hardened, listless, fearless, and intoxicated; and he says: "Thanks be to God that ye were the servants of sin, but ye have obeyed from the heart that form of doctrine which was delivered you."

The language is exactly similar to what we have in Matt. ii. 25: "At that time Jesus answered and said, I thank Thee, O Father, Lord of heaven and earth, because thou hast hid these things from the wise and prudent, and hast revealed them unto babes." The LORD was not thanking His Father simply because He did hide these things from the wise and prudent; He was thanking Him for *revealing the truth* to simple babes, which, otherwise, all the wisdom of the wise, all the prudence of the prudent, and all the resources of the natural man, were unable to fathom or apprehend.

Let me call your attention to some of the leading truths or facts set forth in this important text.

First, the service in which grace found these persons. They "were the servants of sin." In Eph. ii. you have this subject somewhat more at large (verses 1, 2, 3, 11, 12): "And you hath He quickened, who were dead in trespasses and sins; wherein in time past ye walked according to the course of this world, according to the prince of the power of the air, the spirit that now worketh in the children of disobedience. Among whom also we all had our conversation in times past in the lusts of our flesh, fulfilling the desires of the flesh and of the mind; and were by nature the children of wrath, even as others. Remember, that ye being in time past Gentiles in the flesh . . . . . At that time ye were *without Christ*, being aliens from the commonwealth of Israel, and strangers from the covenants of promise, *having no hope*, and *without God* in the world." Strange that men should be content to remain in such a service as this. But so it is. Then Eph. iv. 18, 19: "Having the understanding *darkened*, being alienated from the life of God through the ignorance that is in them, because of the blindness of their heart: who being past feeling have given themselves over unto lasciviousness, to work all uncleanness with greediness." This is the state in which grace found those to whom the Apostle wrote, and this is the state in which grace found every one of us. If we have not been delivered from this state by grace, we are still "the servants of sin."

The next thing is the charter of their deliverance, "*the doctrine* which was delivered you." "Ye were servants of sin, but ye have obeyed from *the heart that form* of doctrine which was delivered you." The glorious *Gospel of the* blessed God is the charter of our deliverance from sin,

death, slavery, and hell. This blessed gospel proclaims to us a "Saviour, which is Christ the LORD." It tells us that Christ hath appeared "once in the end of the world, to put away sin by the sacrifice of Himself;" *that He did it*, and that "the God of peace brought again from the dead our LORD Jesus, that great Shepherd of the sheep, through the blood of the everlasting covenant;" that He hath, in dying, and "through death, destroyed him that had the power of death—that is, the devil." *This is the doctrine.* The Apostle states it in his own way in Rom. v. 20, 21: "Where sin abounded,"—what an announcement for the slaves and servants of sin!—"where sin abounded, grace did *much more abound:* that as sin hath reigned unto death, *even so* might grace reign through righteousness unto eternal life by Jesus Christ Our LORD."

He had opened out *the doctrine* in the preceding verses of the chapter, where, in verse 6, he says: "Our old man is crucified with Him, that the body of sin might *be destroyed*, that henceforth we should not serve sin." This is *the doctrine.* It proclaims to the slaves of sin the charter of their liberty.

The next thing is *the means* of deliverance from the bondage of sin: "Ye have obeyed from the heart that doctrine!" The proclaimed gospel is true; it is the charter of liberty to the slaves of hell. We get liberty, and we enter into the enjoyment of it when we obey the doctrine; that is, when we *believe the Gospel*, when we receive the message, and come to Him who is set forth in that Gospel, to be a propitiation through faith in His blood, to declare God's righteousness for the remission of our sins.

This is a remarkable expression: "obeyed from the heart." I have met persons who were very much puzzled about this believing or obeying from the heart. They say, "I believe with my head, I obey with my understanding, not with my heart." And then they begin to enquire, what it is to obey with *the heart?* and the mind becomes diverted from Christ, and occupied with this obeying, this believing, and people search into their hearts to see how much heart there is in their obedience, believing thus, the record of God is lost sight of, and the LORD Jesus Christ is lost sight of; and the heart and its feelings, and its experience, and its obeying, and its believing become *the objects* and *subjects* which engage their attention. This is a miserable state of things, and it is a very subtle temptation of Satan, which has worried many children of God. My dear friends, believing on the LORD Jesus Christ, whether it *be with* the head, or whether it be with the heart, is believing on the *LORD Jesus Christ*, and the difference will be found, not in *the way* you *believe, but in the thing* you believe. You might believe certain matters

with the head, only because they are not calculated to affect the heart. But matters calculated to affect the heart cannot be believed with the head only. Believing is believing, however you believe, and whether a thing is believed with the heart, or with the head, is according to the nature of the thing believed. I might at this moment tell you of the recovery of some lost property *of mine*, and you would believe me with your head; but if I told you of the recovery of some lost property *of yours*, you would believe me with your heart, because that would be a matter about which you would feel interested and anxious. Depend on it you have but to believe God's record concerning Christ *as a fact*, and your desires, and affections, and hopes, will be influenced by the fact you believe. When people say they believe the gospel with their heads, and not with their hearts, be assured they do not believe with *either* head or heart. You cannot believe that God loves sinners, that Christ died for sinners, that Jesus opens His heart to you, inviting you to Himself just as you are,—you cannot believe all these things with your head. If you say you only believe them with your head, I suspect you do not believe them at all.

The next thing in the passage is *the consequence* of this obedience of the doctrine "*made free from* sin." Oh! the truth concerning Jesus makes the soul free. The LORD Jesus Christ, the Son of God, makes the soul free; the Holy Ghost, the Comforter, sent down from Him to us with the true Gospel, makes the soul free—free in *fact* and free in *conscience*. Oh, why should we not be free in conscience, when God proclaims us free in fact? And why should we doubt that we are free in fact, when God in the Gospel proclaims our freedom? But if we do not obey the Gospel, if we do not believe the message, if we do not receive the Saviour, no wonder that we go on slaves to sin, and have nothing of the enjoyment of the liberty wherewith Christ makes us free.

The next thing is *the result* of the freedom from sin: "Being made free from sin, ye became the servants of righteousness." There is no engagement in the service of righteousness until men are made free from the service of sin. It is not by becoming servants of righteousness that we get rid of the service of sin; but, being made free from the service of sin, we become the servants of righteousness. By the finished work of the Lord Jesus Christ, believed in the conscience, and received into the heart, we get rid of the service of sin, and we get introduced into the service of righteousness. How many people try to attain unto the service of righteousness in another way than that which God has appointed.

They try to give up the service of sin to become the servants of *righteousness; but* you cannot be servants of righteousness until you

are made free from the service of sin; and you are never made free from the conscious service of sin till you obey the Gospel, in which God tells you that Jesus Christ, the Son of God, has settled the question and proclaimed to you your liberty.

The next thing in the passage is *the character* of the service into which the grace of God introduces the soul: "Ye have obeyed from the heart that form of doctrine which was delivered you;" or, as it is in the margin, "whereto ye were delivered." There are *a number* of figures here. First, the Gospel is compared to *a mould* into which the soul is delivered. We take our character from the truth we receive. Our affections are moulded, formed, fashioned, directed by the Gospel we obey. Sometimes the gospel is compared to a mirror, as in 2 Cor. iii. 18: "With open face beholding as in a glass the glory of the LORD, we are changed into the same image from glory to glory, even as by the Spirit of the LORD." The Gospel reveals to us Jesus, and as we look into that glass, and see Him and meditate upon Him, the light falls upon our souls, and assimilates us to him.

Here, the figure is different. It is *a mould!* We are cast into the mould of the truth which from the heart we obey. Now observe, we are taught here that the Gospel is not only a directing power, but a transforming influence; you cannot believe it without being moulded by it. Any man who says he believes it, whose character is not moulded by it, is deceiving his own self. How, then, can this be corrected? Not by poring over our own poor hearts, but by examining the testimony God has given us concerning Jesus Christ, by mixing faith with the divine and precious promises given us, that by them we might be partakers of the divine nature. The entrance of His word will not only give light to our understandings, but it will transform us into His image; and as we receive the doctrine into our hearts, we shall be delivered into it as into a mould, and our tastes and character, and desires, and ways, and aims, will be fashioned thereby. This is the constant teaching of Scripture; for instance (see Eph. ii. 10): "We are his workmanship, created in Christ Jesus unto good works, which God hath before ordained that we should walk in them." You see, *first* put into Christ Jesus, and then moulded, we are not our own workmanship, but we are God's workmanship; both ourselves and our works are His workmanship. He it is who puts us into Christ, that we may be quickened, and nourished, and *made fruitful. There* we are educated by the Holy Spirit; and the form of *doctrine received not* only affects our hearts, but moulds our character. *See another passage,* in Luke i. 74: "That He would grant unto us, *that we being* delivered out of the hand of our enemies might serve Him

without fear, in holiness and righteousness before him all the days of our life." Here is a two-fold grant; *a grant of deliverance* to those who were the servants of sin; and, secondly, *a grant of service* in His cause who hath delivered us. See also Titus ii. 11: "For the grace of God that bringeth salvation hath appeared to all men;" or, as it is more correctly, "the grace of God that bringeth salvation to all men hath appeared, teaching us that denying ungodliness and worldly lusts, we should live soberly, righteously, and godly in this present world; looking for that blessed hope, and the glorious appearing of the great God and Our Saviour Jesus Christ." We see here what the Gospel does for us; it brings us salvation, it moulds our character, it kindles our hopes.

Now the next thing we have in the passage is the *ascription of praise*. Who is to get the glory of all this? God, "God be thanked;" it is all of His grace. It was His grace sought us when we were slaves to sin; it is His grace proclaims unto us by the trumpet of jubilee the Gospel of our salvation; it is His grace moulds us into the character of truth; it is His grace that doth all things for us; therefore, "God be thanked that ye were the servants of sin, but ye have obeyed from the heart that form of doctrine which was delivered you; being then made free from sin, ye became the servants of righteousness."

We are all called, as children of God, to be occupied in this service. It is the end for which we are redeemed. See Titus ii. 14: "He gave Himself for us, that He might redeem us from all iniquity, and purify unto Himself a peculiar people, zealous of good works." Now observe, He gave *Himself* for us, and in giving Himself for us, He redeemed us: and in giving Himself for our redemption, His object was to purchase unto Himself a peculiar people; not only *doing* good works, but *in earnest* about them—*zealous*, devoted, hearty, about good works. This is the object of our redemption. Have we obeyed this form of doctrine? Have we? and when have we? Certainly, at one time we were, if we are not now, servants of sin. Have we obeyed the form of doctrine, and come into the liberty proclaimed to us; have we become servants of righteousness?

There are at least nine characteristics of a good servant, which we can all understand very well, and the Lord looks for them in us.

A good servant must *know* his master's will. If he is ever so willing, he cannot be a good servant if he does not know his master's will. Do you know your Master's will?

A good servant must be *careful* about his master's business. If he is *negligent and indolent* and asleep when he ought to be active; if he is

taking his ease when he ought to be engaged; if he is not careful of his master's business, he is not a good servant.

A good servant will *not be ashamed* of his master's name. Oh, friends, I think we have to charge ourselves very much in this particular. A good servant will not be ashamed to be recognized in his *master's livery*. A good servant will boast of the service in which it is his privilege to be engaged. How is it with us?

A good servant will be submissive to his master's will. Like Paul he will say, "LORD, what will thou have me to do?" And although it may be with him as it was with Paul, that he has *to undo all* that he has ever done before, a good servant will be submissive to his master's will. A good servant sets himself *apart* from all other service, even his own, —at his master's bidding, and for his master's benefit.

A good servant seeks the warrant of his master's *authority* to do what he does, to go where he goes, and how he is to spend his time, and how to dispose of his influence. A good servant will not be satisfied if the service he is engaged in be *not effectually accomplished.*

Now brethren, are you servants or not? If there is deficiency in your service, let us trace it to its cause. It is because you are *not* quite sure that you have been delivered from sin; and if you are not quite sure that you have been delivered from the service of sin, it is because you do *not* obey from the "heart that form of doctrine which was delivered you."

May He, who alone can teach us, and bring all things to our remembrance, teach us "the truth as it is in Jesus." AMEN.

NOTES OF LECTURES

ON ROMANS VI.

"Being then made free from sin, ye became the servants of righteousness. I speak after the manner of men, because of the infirmity of your flesh: for as ye have yielded your members servants to uncleanness and to iniquity unto iniquity; even so now yield your members servants to righteousness unto holiness. For when ye were the servants of sin, ye were free from righteousness."—ROM. vi. 18-20.

It is very important carefully to note the difference between this 18th verse, and that which we have already meditated upon—verse 7. The language seems the same in our English Bibles, but in the original, the words are quite distinct. The word rendered "*freed* from sin," in verse 7, is altogether a different expression from this in verse 18: "Being made *free* from sin." In verse 7, as the margin of your Bibles tells you, the word "freed from sin" means *justified from sin;* there the reference is to sin as the transgression of law, and from sin, as the transgression of law, the Believer is declared to be justified, and that completely, on the ground of his having died in Christ, and with Christ, whose death satisfied to the full the penalty due for the transgression of law. Until we be justified from sin by virtue of union with Christ in His death, *we have not made the first step in the Christian life.* All service for the Lord commences from that starting point. So long as we are not united to Christ, by faith, and consequently unjustified by virtue of His death unto sin, we are in a state of condemnation, our services and ourselves utterly rejected by God, and under the sentence of law; all our attainments, however they may seem to ourselves or to others to be splendid services, are utterly ignored. *The first step* for a poor sinner is into Christ, and then, in Christ accepted, in Christ justified from all things, the man

begins to live, begins to walk, begins to serve as "accepted in the Beloved." We enter into union with the Lord Jesus Christ for complete justification from all things by simple faith; no matter how far off we may have been, no matter how guilty we may be, the moment we by faith take *God's gift*, the Lord Jesus Christ, and claim an interest in His death for our justification, and in His risen life for our power, we become manifested and sealed children of God; but there is nothing done till that is done. This is the freedom of which the Apostle speaks in verse 7.

The word in our text suggests quite a different truth, and is, in fact, quite a different idea. "Being then made free from sin," that is, from *the dominion of sin*, from the service and power of sin as *a master*, (and this is the consequence of our being made free from the guilt of sin, and justified from all demands of law, by virtue of our union with the Lord Jesus Christ, who died to "put away sin by the sacrifice of Himself,") we here learn this important truth, viz, none are delivered from sin as a ruling power, a tyrant, and a master, till they are first delivered from sin as to its *condemnation*, and we are delivered from sin, as to its condemnation, the moment we, *by faith*, receive the Lord Jesus Christ, the salvation of God.

The Gospel which proclaims to us free justification from all condemnation by the death of Christ, is the doctrine to be obeyed from the heart, and as it is obeyed, it becomes the mould (as we were taught last Wednesday) into which the whole man is delivered, and by which the Christian character is formed. It is a libel against grace to affirm that any man can continue in sin because he is not under the law. The hearts of the justified are renewed, influenced, moulded *by the truth which makes them free*, and the grace which emancipates them from the service of sin introduces them into, and engages them in the service of righteousness.

Before we pass on to verse 19, let us remark four things for our consideration in verse 18:—

"Being made free from sin, ye became the servants of righteous*ness.*" Observe, there is no *middle* ground between the two positions. *None of us are independent*; we are either in the service of sin, or in *the service of righteousness*. If any man imagines he is on neutral *ground, he is mistaken*: "He that is not with Me is against Me." All

the sons of men living at this moment on the face of the earth are either serving sin, or serving righteousness. This is a solemn fact. *We may class ourselves.*

Another truth suggested by the verse is, that no man can serve *both* masters; no one can be at the same time the servant of sin and the servant of righteousness. He might indeed be the servant of two masters if they were of the same mind, and if their orders and interests harmonized, but to serve two masters whose interests are opposed, and whose directions are always contradictory, is an impossibility. Righteousness directs in one way, sin in another; it is impossible to serve both. If any man thinks he can serve sin and righteousness, and that he can be at the same time the servant of God, and the servant of the world, he is mistaken.

A third truth, and an important one, is presented to us in the verse. When we read "Being then made free from sin, ye became the servants of righteousness," it teaches us that no man can be the servant of righteousness *till he is made free* from the service of sin. By nature we are all in the service of sin, and we must be emancipated from that service before we can possibly enter into the service of righteousness, or, in other words, we must be made partakers of the freedom of verse 7, justification from all things, by virtue of union with the Lord Jesus Christ in His death and resurrection, before we can enter into the service of God and His righteousness. But when it is said we are made free from sin, let us not misunderstand the statement. It is not that we are made free from *the presence of an evil nature.* No child of God is so. We are made painfully conscious that we carry about with us a body of sin and death,—the grave alone will rid us of it. With the best of us it is a natural body which is sown; "it is sown in corruption," and we are made to feel *it is corruption till we die;* so we are not made free from the presence and feeling and worry of a sinful nature, nor are we made free from the plague and worry of *a corrupt heart.* The child of God is taught to know what a corrupt heart he has. No one needs more frequently and sincerely to pray, "Create in me a clean heart, O God, and renew a right spirit within me," than the man who knows God *to be his Father.* It is no argument that a man is not justified from all *things by the* blood of Jesus, because he has to complain daily, "Oh'

wretched man that I am; who shall deliver me from the body of this death?"—nor is the freedom from sin, freedom from vain, foolish, unworthy thoughts, and ofttimes from foolish acts. What child of God but must confess foolish thoughts, foolish acts? But oh, the worry, the humiliation, the deep sense of shame attaching to the consciousness of such thoughts, such acts, such ways! These are the matters that bring us to our Father's feet, asking for the precious blood of sprinkling, the renewing of the Holy Ghost, which our daily experience of self, the world, and the devil, so deeply teach us we need. When, therefore, the Apostle says "Being made free from sin," he does not mean that we are delivered from a sinful nature; but he does mean that we are delivered from *all claim* of sin upon us, from all obligation to sin, from all the powers and authority of an evil nature over us. It cannot condemn us, it cannot drag us out of the grace with which God has crowned us; we are for ever *delivered* in Him "who loved us and gave Himself for us." Our deliverance has begun in that *our spirits* are emancipated, and by-and-bye the deliverance will be complete, when "death is swallowed up in victory."

The fourth thing I wish to call your attention to is, that this service of righteousness is *a willing* service. Observe, the Apostle says, "ye *became* the servants of righteousness." There is no constraint here. The servant of righteousness is not bound to the service of righteousness but by the fetters of love. It is a heart service, a whole-hearted service. Being made "willing in the day of His power," we who were the servants of sin, are made free from sin, and have *become* the servants of righteousness.

Now, verse 19: "I speak after the manner of men, because of the infirmity of your flesh." As far as I understand the meaning, the Apostle seems to think it necessary to apologize for the nature of the illustration he is using. It did not satisfy him; nevertheless, it is one with which all are more or less familiar, and, like his great Master, he employs earthly things in order to teach them to understand heavenly things. He had been personifying sin and righteousness as if they were *two* masters; the one—*sin*, from whose service they had been delivered; *and the other—righteo*usness, into whose service they had been introduced. *The Apostle* does not seem to like to speak of God as a Master, *and sin as a master*, in the same breath: "I speak after the manner of

men, because of the infirmity of your flesh." Again, you perceive, he is taking his illustration from the emancipation of slaves. The man that was a slave to one master, being emancipated, becomes a slave to the other master. That is his illustration; for the word in the original is, "ye became the slaves of righteousness." He does not like it; but it was an illustration that all could understand. He cannot think with satisfaction of calling the service of God by the name common to the service wherewith the man serves the slaveowner; and so he makes an apology: "I speak after the manner of men, because of the infirmity of your flesh: for as ye have yielded your members servants to uncleanness and to iniquity unto iniquity; even so now yield your members servants to righteousness unto holiness. For when ye were the servants of sin, ye were free from righteousness."

Observe the teaching here: it is very distinct. He tells them that when they knew not the grace of God in Christ, they were engaged in the service of sin, and yielded their members servants to uncleanness and to iniquity. Now this is universally true. Till a man knows the Lord Jesus Christ, till he knows the grace of God, and "the truth as it is in Jesus," he yields his members servants to uncleanness and to iniquity.

Observe, you have got two names for sin as a master. Uncleanness is one; iniquity is another. Now it is quite true that all men who serve sin do not serve it in the way of uncleanness. Many persons are the slaves of sin; but that is not the line they take. It is a great mistake to charge a congregation, more or less educated, cultivated, and refined, with serving sin in the way of uncleanness, because such a charge is by no means true. But if they do not serve sin in *that* way, depend upon it they do in some other way, under the head of *iniquity*. Therefore, the Apostle gives sin two names,—uncleanness and iniquity. And the result is that the nature of the service, whether rendered to sin as uncleanness, or whether rendered to sin as iniquity, is the same; the *fruit* is the same; the result is the same; the nature of the service is the same; *it is iniquity;* therefore, he says: "As ye have yielded your members servants to uncleanness and to iniquity *unto iniquity*."

Observe, again, this was a willingly rendered service. He tells *them: "Ye yielded."* No one constrained them, no strong hand was laid

upon them, forcing their will, or their tastes, or their members, to this hateful, fearful, service. "Ye yielded your members;" and the "members" spoken of here are enumerated in Col. iii. 4, 5,—the eye, the ear, the hands, the feet, the will, the affections, the desires, the tastes, the tendencies of our nature. We yielded them, he says, to the service of sin.

It is added, verse 20: "When ye were the servants of sin, ye were free from righteousness;" that is, the service you rendered to sin when you were the servants of sin, was *a whole-hearted service;* there was no dividedness of will, no inconstancy of devotion, the service was absolute, —it was complete: "Ye were the servants of sin, ye were *free* from righteousness."

Now the Apostle presses this fact most blessedly, as an argument with those to whom he is addressing himself,—justified ones, baptized into Christ—men and women *made free* from sin by the blood of Jesus, and introduced by the grace of God into the privileged service of righteousness: *Even so* "as ye have yielded your members servants to uncleanness and to iniquity unto iniquity, even so now yield your members servants to righteousness unto holiness." No wonder he should say, "I speak after the manner of men, because of the infirmity of your flesh." Servants to righteousness! Ah, not servants, much more than servants,—*children*, born of God, adopted by His heart's love into the inner circle of His family, and, as adopted, "*heirs of God*, joint-heirs with Christ," "justified from all things," made free, ("if the Son shall make you free, ye shall be free indeed,") predestinated to be conformed to the image of God's Son; and if now for a little while bearing the cross after Him, yet *suffering with Him*, and one day to be like Him in the glory of His resurrection! I do not wonder at the Apostle hesitating when he uses the expression, "servants (or slaves) of righteousness," "I speak after the manner of men because of the infirmity of your flesh." Now he addresses them in their *new character:* "As ye have yielded your members servants to uncleanness and to iniquity unto *iniquity;* even so now yield your members servants to righteousness *unto holiness.*" Let the eyes which God has enlightened, and the ears which God has opened, and the hands which God has unchained, be yielded to the service of Him who took their shackles off. Let the feet

that have been unfettered now walk in the liberty into which He has called them; the will that has been emancipated, be engaged in and devoted to the service of righteousness; and the affections that have been disenthralled, attached to an object worthy of them, and one that can fill them for evermore; let them not be yielded unto sin, but let them be yielded unto righteousness. And inasmuch as the former service, when we served sin, was a willing service, an absolute, an undivided service, constant and complete, so now yield your members a willing, absolute, constant, undivided, and complete service to righteousness unto holiness. Let holiness be our aim, entire conformity to God's revealed will and mind, our endeavour; entire separation from everything that is contrary to His revealed will and word, our rule; that our freedom from sin may be as entire now as was formerly our freedom from righteousness. The holiness spoken of here is evidently progressive; it is in fact the service of righteousness: "Yield your members servants to righteousness unto holiness." I need not remind you that holiness is spoken of in two senses in Scripture. The man that believes on the Lord Jesus Christ, and is united to him by faith, *is completely holy*. Jesus Christ is made unto him sanctification or holiness, as much as justification and redemption. (See 1 Cor. i. 30.) There is no room for degree *here*. As a Believer in the Lord Jesus Christ, *I am complete in Him*. I am as He is, as holy as He is. God sees no spot or stain in me. One child of God is not more holy than another, just as one child is not more justified than another in the sight of God. Christ is my justification, and Christ is my holiness.

But there is such a thing as the *fruit* of the faith which lays hold on this great truth; there is such a thing as the practical exercise of Christian life, and the practical development of Christian privilege, increasing conformity to Christ's power of Godliness. Here we must all feel there is much room for progress, and in different Christians many varieties of degrees of attainment. There are some we know,—and we wish we were like them,—they are so much more devoted than we are, and live so much nearer to God; but they are not one whit more *complete in Christ* than we are; and, perhaps, if we realized this *more, we would* become more like them. Some Christians, we cannot

but feel, love God much better than we do; they seem in everything, so far as we can tell, separated to His will; it is their meat and drink to do their Father's will; they are not more loved by their Father than we are! If we realized this more, perhaps it would make us more like them. Oh let us get into the love of our Father's heart, and then we can go forth for service; and let our service be as willing, as undivided, as complete as—God and our own conscience can testify—it was undivided and complete when we were *in another service.*

Now as we obey the doctrine, which tells us of the interest we have in the Father's heart, and of our complete standing before Him in the Lord Jesus Christ, this very doctrine will form, mould, influence, control, direct, and sustain our Christian character, as the Holy Ghost, who is the divine agent *here*, is pleased to take of the things of Jesus, and shew them unto us in power. Come, then, O Blessed Comforter, reveal our Father to us. Come and discover to our conscience and affections, the Lord Jesus Christ, that, living on Him, we may walk with Him; and that, drawing out of His fulness the grace of God, we may serve Him with the hands that grace hath liberated, and love Him with the heart His precious blood hath sprinkled.

NOTES OF LECTURES

ON ROMANS VI.

"What fruit had ye then in those things whereof ye are now ashamed? for the end of those things is death."—Rom. vi. 21.

This question, containing an appeal to conscience and experience, direct, convincing, humbling, and unanswerable, is a sort of climax to the Apostle's argument on the subject of which he has been treating in the whole previous discourse, from verse 1. It has reference to the objection there stated, and again repeated in verse 15, "Shall we continue in sin, that grace may abound?" and "Shall we sin, because we are not under the law, but under grace?" He meets the position by *three* arguments; and our text contains the third. All are practical arguments; there is no theorizing; they are solid matters of fact with which the Apostle meets the position: "Shall we continue in sin, that grace may abound?"

First, he demonstrates from the nature of the case that it is an *impossibility:* "How shall we, that are dead to sin, live any longer therein?" Observe, his argument is not that it is unlikely, but that it is impossible. If we have any true standing in grace, it must be in consequence of our union with the Lord Jesus Christ. He is the source of all our grace and of our spiritual life. His fulness is the ground of our standing before God. It is only as we have an interest in Him,—only as we have *union* with Him,—we can have any standing before God whatsoever, except the awful standing involving our condemnation as lost sinners. If we are justified men in the sight of God, it is upon this ground,—that when the Lord Jesus Christ made atonement for sin, and died upon the cross, we had union and were identified with Him, so that He represented us and we stood in Him. Christ's work on Calvary is the alone ground of the justification of any sinner. Nothing short of this can possibly avail us; and God looks for nothing beyond it in order to accept us. Now, our interest in what the Lord Jesus Christ did on the cross of Calvary for the justification of sinners depends upon our having union with Him. I need not enter into the oft-repeated theme, so frequently brought before you, as to the means whereby this union is effected. I only name it. The incarnation of Christ and gift of the Holy Ghost, on God's part, and faith on our part, are the means: "All

that believe are justified from all things." The fact that union exists is the ground of our individual justification. But if I have union with the Lord Jesus Christ in order to be justified by His death, I have union with the Lord Jesus Christ now that He is alive for evermore at the right hand of the Majesty in the Heavens. I am in union with Him in whom all fulness and resurrection power dwelleth; and, if I have union with Him in His life in Heaven, it is quite impossible that I can be living in the power of sin. How can the soul that is in vital union with the fountain of life, and holiness, and power, live a slave to the world, the flesh, and the devil here? It is impossible. And if any man be a slave to the world, the flesh, or the devil here, he is not in union with the living Christ; and, if he is not in union with the living Christ, he hath no union with the dying Christ,—he hath no union with Christ at all.

So you see the first answer to the objection, "Shall we continue in sin, that grace may abound?" is,—It is an impossible case; it could not be; you need not trouble about *that*. "How shall we, that are dead to sin, live any longer therein?" How shall we live in sin when we are in union with a living Christ?

The next answer to the objection is equally practical. This we have in verse 16: "Know ye not, that to whom ye yield yourselves servants to obey, his servants ye are to whom ye obey; whether of sin unto death, or of obedience unto righteousness." His argument is this. Whatever may be our profession,—however we may talk religion, however we may get credit for being of an orthodox faith, however familiar we may be with our Bibles, however regular we may be in our attendance on the ordinances of worship,—there is a stern fact looking us in the face; we are, in truth, servants of the Master we obey. It is a self-evident proposition! We are *in fact* (whatever we may be *in profession*, whatever may be our name or character in the world or in the church),—we are in fact and in truth, before God and man, *servants of the Master we obey*.

In opening this subject, the Apostle took occasion to press three points:—

1st. There is only one of two services in which we can be engaged; for there are only two Masters acknowledged,—sin and righteousness, God and Satan, Heaven and the world,—and we are, all of us, in the service of one or the other.

2nd. His second point is that none of us can possibly be in the service of both. The Masters have different interests; their directions are of a different character. You cannot serve God and the world; you cannot serve Christ and Satan; you cannot obey the customs of society, such as they are, and the commands of God, such as they are. It is

utterly impossible, because they are opposed to each other. We must serve one and neglect the other, or else hold to the one and despise the other. The Apostle, then, addressing those who were delivered from the service of sin, at a cost altogether incalculable,—a cost involving the sacrifice of the Lord Jesus Christ; addressing those enjoying a great grace, as he says in verse 6: "Knowing this, that our old man is crucified with Him, that the body of sin might be destroyed, that henceforth we should not serve sin;" addressing a people introduced into a divinely privileged position (see verse 13), "as those that *are alive from the dead*," and again, in verse 11, those commanded by God to reckon themselves "to be dead indeed unto sin, but alive unto God through Jesus Christ our Lord," and as truly, as abidingly, as completely *as He is;* addressing a people *thus* delivered from the service of sin, at this cost, and by grace introduced into this privilege,—engaged in the new service of righteousness, as he says in verse 14, "Sin shall not have dominion over you: for ye are not under the law, but under grace" (ye are delivered from *that* service; ye are delivered into this service):—he appeals to them by every obligation that grace can suggest, by every motive that privilege can impart, by every consideration that gratitude can supply, by every claim of interest, and of duty, and of love, to render the same individual, undivided, hearty, constant, entire service to God and to holiness which they formerly did, when in their natural state, render to Satan, to the world, and to sin. "*As ye have* yielded your members servants to uncleanness and to iniquity unto iniquity; *even so now*," with the same constancy, the same heartiness, the same entire and devoted service, "yield your members servants to righteousness unto holiness."

3rd. The third argument is in the text, and it is equally practical. It is drawn from the nature, character, and consequence of sin itself. Truly, this is a solemn, an unanswerable question, "What fruit had ye?" You, who were servants of sin, and who have been translated and delivered from that service into the divine service of God, "What fruit had ye then in those things whereof ye are now ashamed?" There are few of us—I suppose none of us—who do not feel in our own heart the point, force, and reasonableness of this appeal. We all have been in the service of sin. Are you aware of having changed masters, dear friends? Do you recollect the time when you were in the service of the world, in the service of sin, in the service of pleasure? and are you conscious that, through grace, God has delivered you from that service, and brought you into the service of God and of His Christ? I am afraid that *many professing* Christians go on taking for granted that has *occurred which* may never have occurred. "Ye were sometimes *darkness, but now* are ye light in the Lord." Do you remember such

change having taken place? Are you aware of it? It is a very solemn question, and it is a question which I feel perfectly satisfied every child of God can answer. I do not mean to say that you can tell exactly when the change took place, or the circumstances under which the change took place; but I believe every child of God is perfectly conscious that there was a time when he was in a very different service from the privileged service in which *he is now engaged*, although he may not be able to quote the text which was the means, or the minister that was the instrument, or the circumstances under which the change had been produced. But I do not believe in the Christianity of the man who is not aware that this change has taken place. Well then, friends, here we are reminded we were once in a different service; and a sad service it was.

A state of sin is one—however we may hide it from ourselves, and endeavour to stifle conscience and silence thought—which is a state of absence from God: it is a state of unhappiness. There may be excitement in it, I allow; we all know there is excitement in sin, and in worldly pleasure. And I do not mean by sin what men call crime, nor does Scripture so regard it. All persons are not criminals who, in the Scripture sense of the word, are called sinners; they are those who are living without God. God is not in their thoughts, God is not in their hearts,—God's ways are not their ways, God's society and the society of God's people is not the society that they select and prefer.

I say a state of sin is a state of unhappiness. The conscience *will* sometimes awake; convictions, dark forebodings, and very troublesome, *will* sometimes obtrude themselves on the mind even of the unregenerate. A state of sin is an unsatisfied state,—always expecting something to satisfy which we never find,—always rushing from one thing to another, expecting to find at the next stage what we did not find at the last,—always expecting to get satisfaction in some new pursuit, some new friend, some new position, some new attainment, some new possession,—thus going on, deceiving and being deceived, till the man dies, expecting, without having his expectations realized. A state of sin is a state of spending,—of awful spending,—spending all the income, and hasting on to spiritual bankruptcy; spending our time, our faculties, our influence, our opportunities,—*the life-blood* of our soul. Like the poor prodigal, we soon spend all, and then we begin to be in want; and then fear attaches to our sense of want; we have no confidence *in God*,—*no* expectation from Him. Oh! "What fruit had ye *then in those things* whereof ye are now ashamed?"

Observe, the Apostle does not say, What enjoyment had you? It is *the greatest folly* to tell worldly people there is no enjoyment in the

world. There *is* a great deal of enjoyment in the world; if not, the world would not have so much of men's time, and attention, and labour. The Apostle does not say, What *pleasure* had ye then? There is a vast deal of pleasure in sin; even the Spirit of God acknowledges *that*. You remember, in Heb. xi., 25, 26, we are distinctly told that Moses preferred Christ to "the pleasures of sin." Satan does not bait his snares with matters which supply pain to his poor, deluded, entrapped ones; otherwise he would not succeed as he does. He knows how to gild the imagination, how to paint the picture, how to present the dainty, tempting bait; and it is only when our eyes are enlightened by the Holy Ghost to see something better than Satan can give, and more satisfying than he can present, that we learn to spurn his temptations, and take that which can give us rest, satisfaction, and peace for the present, and at the last.

The Apostle does not say, What enjoyment, what pleasures had ye? but he does ask "*What fruit* had ye?" After all, pleasure is short-lived, and the pleasure, such as it is, is unsatisfactory. We ought never to forget that there was one man who, by the mercy of God, was permitted to taste all that the world could supply in the way of pleasure. There was not a single source of worldly enjoyment that he did not taste and exhaust. That man was Solomon, and he has written for us in the Book of Ecclesiastes that "all is vanity and vexation of spirit." "The eye is not satisfied with seeing, nor the ear filled with hearing." The whole world cannot fill the desires of the immortal soul; all its sweetest sounds and scenes cannot satisfy us. We were made for something better. Satan and our own deceived hearts try to make us content with it; but we are made for something better. The pleasure and the enjoyment which this world gives are short-lived. We have all of us more or less proved it so. "What fruit had ye then in those things whereof ye are now ashamed?" The Apostle does not speak of the pleasure,—for we can remember the pleasure such as it was,—but the fruit! What fruit?

There is not an unregenerate man here who could answer that question. I believe God teaches even men who are not converted that "the way of transgressors is hard." There are moments when death stares a man in the face. There are moments when foreboding fears which cannot be banished gather thickly, deeply, and darkly on the conscience. I believe there are moments when every unregenerate man has a feeling of remorse—when he thinks of what he is doing, and where he is going. But, in the case of the child of God,—when the sin-blinded eye is restored *to sight, when the* transient hardness of heart is removed, and the con*science sprinkled* with the blood of the Lord Jesus Christ, becomes alive *to the conviction of* what has been the true character, what has been th

habit, what has been the course of a life spent without God,—oh, what a terrible appeal is this, when the Spirit of God asks the conscience "What fruit had ye then in those things whereof ye are now ashamed?" What profit had ye? That is the point. What advantage had ye? Alas! alas! the only fruit some of us can say we have had is the contraction of habits we would give the whole world to be rid of; habits of thought, habits of feeling which have become so associated with us as to be almost our second nature; clinging to us and dragging us down when we most desire to be free from them. The only fruit we have had are memories we would give worlds to blot out, and the painful conviction that we have injured others by our words, our example, and our influence. These are all the fruits we have from those things of which we are now ashamed—apples of Sodom, and grapes of Gomorrah.

What a security even this experience affords against a man's continuing in sin, that grace may abound. Moreover, dear friends, there is an immutable law by which God has connected sin with sorrow and suffering, and, let me tell you, that law is utterly beyond your power to break. There are some laws you may break with impunity. You may break the laws of your country, and escape punishment; you may break the laws of society, and escape punishment; but you cannot break this law. *If you sin you suffer for it.* You will taste that it is a bitter thing. It will rob you of your peace; it will mar your fellowship with God; it will darken your day: it is a cloud upon your Christian pathway here, and it will be a dreadful cloud settling upon the unforgiven man's future hereafter. Sorrow is inseparably connected with sin. The Lord Jesus Christ took the sinner's place, and that made Him a man of sorrows here; and it is only through the grace, which identifies us with Him in His sorrows and accursed death, we escape having personally hereafter, as well as here, to suffer the penalty of the eternal sorrow that is inseparable from sin.

"What fruit had ye then in those things whereof ye are now ashamed?" When angels sinned, they sorrowed; when Adam sinned, he sorrowed. Take the case of "the man after God's own heart," David (see 2 Sam. xii. 10): "Thou hast despised me." Oh, how David felt *that* to his life's end. "Thou hast given great occasion to the enemies of the Lord to blaspheme." And to this very day I have heard men blaspheme God on the ground of David's sin. I have heard infidels argue that the Bible is not a good book, and that God is not a good God, since He calls *David "the man* after God's own heart,"—David was such a sinner. *But see what God says*: "Now, *therefore*, the sword shall never depart *from thine house.*" David was a saved man; but he did not sin without *suffering.* When he went to his chamber a mourning father, crying

"Would God I had died for thee, O Absalom, my son, my son,"—when temporal calamity after calamity followed him, till he could say "All the night make I my bed to swim; I water my couch with my tears,"—David felt in his own experience how sorrow and suffering attach themselves to sin. If *you* sin, as the children of God, it is quite true that His covenant is as He says in Ps. lxxxix., "My loving-kindness will I not utterly take from him." But He will chasten you for your transgressions with a Father's hand, and with a Father's rod—and many a bitter tear would you save yourselves, and many a weary hour, and many a broken heart, if you would remember and judge yourselves; for the end and fruit of the pursuits of which you are now ashamed is sorrow, and, if grace did not interfere, it would be *death.*

Now, then, in the light of their own dreadful experience as to their past service of sin, and appealing to them as to what abiding advantage, what abiding satisfaction they obtained as the result of sin, the Apostle appeals to them not to "continue in sin, that grace may abound."

"What fruit had ye?" Fruit! Why, the only satisfaction they had was *shame*, and that is a wretched fruit. The humbling conviction and painful remembrance how they had abused their faculties, prostrated their affections, squandered their time, abused their influence, wronged their best friends, run counter to their own interests, outraged love and God—shame was the only fruit and result of their past life. The end of those things is death, and, but for the substituted death of the Lamb of God, it would be their end.

Just observe two things before we close (they are very interesting). First, the emphasis on the word *now.* "Whereof ye are *now* ashamed,"—shewing he does not allude to the anguish and remorse which even ungodly men feel when their conscience is pricked, or the self-loathing which is the result of this, but the shame and sense of humiliation which arise in the soul when the eyes are opened by the grace of God, and a man learns who he has been sinning against, and what he has been doing. Now he is ashamed. Now that he has learned Christ, now that he knows something of Him, now he is ashamed of the things that before he practised.

Then, secondly, observe "the end is death." We know there is a great deal said in our day, and a great deal written on the subject of death. Judge for yourselves of *this* passage. "The end of those things is *death.*" What does it mean? It is quite impossible it can mean, first, what is called *spiritual death*, alienation from God, because that *had been their case* already. They had been living without God; and *the fruit of which* the Apostle says they were now ashamed resulted *from this state*; spiritual death was not the end of it. They had bee

spiritually dead, they had been alienated from God, and the result was a course of this unfruitful, ungodly, shameful character. Therefore he does not mean by the death, which he says is *the end* of the course, that which is the beginning, source, and spring of the course. That would be a contradiction. Nor, secondly, does he mean by death that which people *generally call death*, the separation of soul and body. Certainly not, and for this reason—that is the end *any way;* it is equally the end of the regenerate and of the unregenerate. The Apostle could not say of those who were bringing forth fruit of which they were *now* ashamed, that the end was death, meaning natural death; "for the dead know not anything." But it *does* mean the *second death*. When God said to Adam, "In the day that thou eatest thereof thou shalt surely die," there were three stages in the destruction that ensued. The first was *spiritual death*, by which he became alienated from God, though he was a living man and lived hundreds of years after. The second was when he died and was buried—*there* was death, or the separation of soul and body. Temporal destruction is styled in the Word of God destruction and perishing, as in Deut. vii. 23, where, in speaking of the nations, Moses says, "The Lord thy God . . . shall destroy them with a mighty destruction until they be destroyed." That does not imply the annihilation of either their souls or bodies in another world, but simply that they were deprived of existence in this world. Then, again, in 2 Pet. iii. 6, there is a statement made that when the world was deluged with the flood it "perished;" yet it is the world we now live in. The expressions, "destruction" and "perishing," in the Word of God, do not mean extinction. The third stage is where body and soul are visited with "everlasting destruction from the presence of the Lord, where their worm dieth not, and the fire is not quenched." *This is the second death.* Oh, brethren, "What fruit had ye then in those things whereof ye are now ashamed? for the end of those things is *death*." And "God so loved the world, that he gave his only begotten Son, that whosoever believeth in Him should not perish, but have everlasting life."

Here, then, surely, are great considerations not only demanding but securing our practical Christianity. Union with Christ in His death and resurrection; the fact that we are delivered from the service of sin, and are introduced into the service of righteousness; and the knowledge, by the Spirit's blessed teaching, that it was a fruitless and unprofitable service in which we spent our day, and that now, on the ground of the *substitution* of Christ, who died for us, we are delivered evermore from *that which would* have been death.

These are weighty considerations and practical ones. They fully *answer the objection*, shall we "continue in sin that grace may abound?"

NOTES OF LECTURES

ON ROMANS VI.

"But now being made free from sin, and become servants to God, ye have your fruit unto holiness, and the end everlasting life."—Rom. vi. 22.

How grand, and full, and rich, and free, and present is the salvation of God, and every real Believer in the Gospel which proclaims that salvation, is a partaker of it. It is the Lord's law. The salvation of God, and the righteousness on which it is founded is "unto all and upon all them that believe, for there is no difference" as to merit: "All have sinned and come short of the glory of God."

Remember what I have often told you, this salvation is received and enjoyed in believing God's record concerning the Lord Jesus Christ. There is not an unconverted man in the whole world, not one unrenewed in the spirit of his mind, who truly believes any one of the promises of God. I have often tested it in personal intercourse with professing Christians. We take it too much for granted that people believe what the Bible declares. I would we were more in the habit of testing ourselves as to the reality of our own faith in the Gospel which we profess. It is a true saying, "Whosoever believeth that Jesus is the Christ is born of God." Mere profession is another thing. None but professed infidels are bold enough to say they do not believe that Jesus is the Christ; but it is eternally true for all that, "that whosoever believeth that Jesus is the Christ is born of God." The Apostle is addressing those who profess to believe on the Lord Jesus Christ, and he speaks of them, and in reference to them, accordingly.

In the verse I have just read for our text the great matters spread over the preceding verses, and indeed over the whole of this Epistle seem to be epitomized, and summed up for the more clear apprehension and assurance of faith, and that we might at a glance see what is our true standing in the sight of God, and what are the great, and divine, and *unspeakable* privileges which His grace has bestowed upon us, that *thus we may be* drawn more and more away from the world, the flesh

and the devil, to have "our conversation in heaven, from whence also we look for the Saviour, the Lord Jesus Christ."

The biography of a true Believer is evermore as we have it recorded in this verse. He is gloriously emancipated—he is "made free from sin"—he is divinely consecrated—he has become the servant of God—he is (in union with the Lord Jesus Christ) fruitful unto holiness; and the end before him, the issue, the consummation, the sure result of all his conflicts, of all his ways, is everlasting life.

Now, before entering on the first clause of the verse, let me call your attention to two important matters. First, the Apostle is not arguing with those to whom he wrote with a view of *inducing* them to be separate from sin—he is not *promising* them on certain conditions freedom from sin—he is not holding out to them a future good—he is not speaking about a liberty or freedom, *probably* to follow; or about which there was any contingency; but he is stating *a positive, an undoubted fact*—a fact as true as that there is a Lord God Almighty. The fact he states here then is, that those who are addressed by him (and he is taking for granted that they have believed on the Lord Jesus Christ), *have been made free from sin.* He is stating to them a fact, not proposing to them an attainment. You see he takes for granted that they believe on the Lord Jesus Christ, and that in believing they are united to Him, and he takes for granted that the consequences of that union issue in their justification, their sanctification, their deliverance, their fruitfulness, and their glory.

The next matter I would call your attention to, is *the order* of the privileges here enumerated All belong to every real Believer in Christ; but observe their order. First, we are "made free from sin." Nothing is done till this is done—not one single particle of holiness, not one true or acceptable service, not one real ground for the expectation of everlasting glory have we till we are "made free from sin." This is the *first thing.* Moreover, there is an inseparable connection between each of the privileges here enumerated. The man who is made free from sin becomes the servant of God. The servant of God is a fruitful servant; if he be an unfruitful servant, he is not a servant of God. God has no unfruitful servants, and if he be a fruitful servant his fruit *is unto holiness.* There are numbers who are fruitful enough as to talking about religion, and giving their opinion upon doctrines; patronizing those who profess to be Christians, and approving different instrumentalities professing to promote the glory of God. All this and much more may exist without the soul being made free from sin, or being brought into the service of God, or anything of the true fruitfulness which the Spirit of God here

speaks of, having any place in the character—"fruit unto holiness." There is no fruit unto holiness until we have entered the service of God. We see the people of the world endeavouring to transpose this order; too often men try to be holy in order that they may be servants of God; but we must be servants of God before we bring forth fruit unto holiness, and then the issue and end—"everlasting life." Without holiness no man shall see the Lord. Do not separate the privileges here clustered together, and do not change the order; they are divine both as to their order, and as to their matter.

How very few of God's dear children seem fully to enjoy the salvation of which they are possessed. Alas! with too many of us it is true that we scarcely *understand* the provision of the salvation which, we profess to believe, the Lord Jesus Christ came from heaven to accomplish. With many of us it is still an unsolved question, how a man sinful by nature, and condemned by law, is to stand before God, the holy, just, and true, and not only not be condemned, not only not feel ashamed, but be accepted, be righteous, be consequently *justified*—holy in the sight of the Holy One, pure in the sight of the Pure One, and without fault before the Throne. How this is to be, is, alas! an unsolved question with many professing Christians.

Now, the Apostle tells us the first step in the arrangement is that we are "made free from sin." Here a state of former condemnation is implied; a man "made free from sin" must, at one time, have been under the condemnation of sin; also a former state of bondage is implied —if a man has been made free from a master, he must, at one time, have been a slave to that master. Not that the Spirit of God implies that this was an unwillingly rendered service. Alas! we sat in darkness, and in the shadow of death; we *yielded* our members servants to iniquity; we were the willing slaves of pleasure, as it is called,—of the world, the flesh, and the devil. There was no rebelling of heart against such enjoyments, though there may have been, sometimes, arousings of conscience, and a passing fear of the consequences. Alas! dear friends, the service of sin has been a willing service with every one of us, and our deliverance is no act of ours. No man delivers himself from this bondage; no man saves himself from this condemnation; none of us became servants of God till God delivered us from bondage and condemnation: "Being made free from sin,"—oh, blessed, wondrous statement!

Now, in order to enter even a little into the privilege here proclaimed to us, *let us think* for a moment of some few aspects (there are so many *one cannot enter* into them all) in which sin is represented to us in

Scripture. We have sin frequently spoken of as a power, a ruler, a king. Even in this chapter we have it in v. 14., "Sin shall not have *dominion* over you." And in the last verse of the fifth chapter, "As sin hath *reigned* unto death." Sin, then, is a power, a ruler that hath dominion; exercising sway like a king over his subjects. We are delivered—made free from that king. Oh, what grace! The very expressions by which the Spirit of God describes to us the deliverance are suggestive; "delivered from the power of darkness and translated into the kingdom of His dear Son." Here is the first aspect suggested. Sin is a tyrant ruling, having dominion, having authority, having sway. We are free from that dominion—"through death Christ hath destroyed him that had the power of death,"—that is, the devil,—"and delivered us who, through fear of death, were, all our lifetime, subject to bondage." *Now* there is no reason why we should be in fear of death; *now* there is no reason why we should be subject to this bondage. We enter into victory the moment we believe Christ's achievement, and set to our seal that we are made free from sin.

Sin is also represented to us as the transgression of law, the breach of God's commandment, the outrage of His will—contrariety to Himself. We are made free from sin, as it is the transgression of law. We are not under law—the law is satisfied; the law is vindicated; the law is fulfilled: "Christ is the end of the law for righteousness to every one that believeth." Where no law is there is no transgression: "Christ hath redeemed us from the curse of the law, being made a curse for us." We are no longer under law, *but under grace;* a grace that gives all it demands, crowns us with all its promises, and makes no conditions. Do we realize it?

Another aspect of sin is that it is *a debt.* Oh, what a tremendous debt!—how it crushes the soul! We cannot pay one farthing. "There was a certain creditor which had two debtors; the one owed five hundred pence, and the other fifty: and when they had nothing to pay, he frankly forgave them both." The Lord teaches us to pray, "Forgive us our debts, as we forgive our debtors." Sin is a debt. What a debt!—and how have we been heaping up, adding score to score, every thought against us, every word against us, every work against us, until the terrible amount reaches to heaven, challenging the red thunderbolts of God to come down upon us. What a debt!—"made free from sin" as a debt. Thank *God, thank God,* the debt is paid! The thunderbolt did fall; it fell on *the head of Jesus,* and His precious blood cancelled the debt. Do we *realize this?*—"*being* made free from sin."

Then, again, sin is spoken of as a state of condemnation. In John

iii. 18 we read, "He that believeth not is condemned already." The sentence is passed upon him; the long-suffering of God alone causes a delay in the execution of the sentence; but every sinner is in a state of condemnation, under sentence, awaiting the execution of the sentence.

But that is not all. Sin is not only represented as a state of condemnation, but as *a disease* of the soul: "My loins are filled with a loathsome disease." The leper, in old Testament times, was a picture of the sinner as diseased. It is not enough that our condemnation be removed,—we should die of the disease; nor is it enough that the disease be healed,—we should suffer the execution of the sentence as condemned ones. The freedom spoken of in the text *meets both cases*:—1st. The removal of condemnation; "there is not one condemnation to them that are in Christ Jesus." Condemnation has passed from us, because our Substitute endured it. 2nd. God has sent down the Holy Ghost to us, in consequence of Christ's work, to take possession of our hearts, for the healing of our disease. Already, He has enlightened our minds and quickened our souls, and by-and-bye He will quicken our bodies; for "if the Spirit of Him that raised up Jesus from the dead dwell in you, He that raised up Christ from the dead shall also quicken your mortal bodies by His Spirit that dwelleth in you." The healing is, I grant you, a gradual process. We are not healed except in promise, but we have got the earnest and pledge of the healing; for Christ our Representative, our Forerunner, our Head, is at the right hand of God, and we through the Spirit wait for the hope of righteousness, by faith "waiting for the adoption, to wit, the redemption of our body." We have all secured to us in promise, we shall have the fruition of it in the resurrection. Faith takes its stand on the promise of Him that cannot lie,—it can afford to do so; and Hope looks out for the fruition,—*it can afford to do so*.

Sin is also a state of alienation from God. You remember, in Col. i. 21, "*And you*, that were sometime"—that is, formerly—"alienated and enemies in your mind by" (or "*in*," as it is in the margin) "wicked works, yet now hath He reconciled." Oh, what a strange, sad state!—alienated from God, enemies to God. Not only feeling enmity, but fruitful in enmity; practising that which grieves, dishonours, and outrages Him towards whom we have enmity; and "*yet*," notwithstanding all this state of things, "*now*" (it is a present thing) "hath He reconciled in the body of His flesh through death, to present you holy and unblameable and unreprovable in His sight." What a wondrous passage is this! What manner of reconciliation, what a salvation is here! Then he adds, "*If* ye continue in the faith grounded and settled." Oh, this

is not imposing a condition, but teaching us a great and practical lesson. We are slow to go on by the same rule in divine things by which we began, and to walk in the same truth in which we started. We try, "having begun in the Spirit," to be made perfect through the flesh. Whatever be our attainment, it must be through faith in Jesus. Oh, continue in the faith; be grounded and settled in the faith. Whatever our enjoyment, it must be through faith in Jesus; whatever our triumph, it must be through faith in Jesus; and when we are presented holy, and unblameable, and unreprovable in His sight, it will be through the alone work of that Christ upon whom we believe. Therefore, "Continue in the faith grounded and settled, and *be not moved away* from the hope of the Gospel, which ye have heard, and which was preached to every creature which is under heaven."

But there is another aspect of sin which we must not overlook. In Rom. vii. 23, it is called "*a law*,"—"the law of sin which is in my members." Oh, we were complete slaves to that law in our unregenerate state. Whenever we saw an object soliciting us to self-indulgence, there was a law within immediately dictating its performance; whenever we saw anything we desired to attain, there was a law within suggesting its attainment wholly irrespective of God's mind and of God's thought on the subject. The law of sin in our members, what energy it hath even now,—how constantly it is present with us,—only by the grace of God can we resist its influence. We do find a law in our members warring against the law of our mind; but now we are *free from that law*,—grace hath made us free,—and its very worry proves that we are no longer its willing slaves. It would not be a troublesome law to us but for the presence of another law which has made us free from the law of sin: "The law of the Spirit of life in Christ Jesus hath made me free from the law of sin and death." (Rom. viii. 2.)

Lastly, another aspect of sin is that it is a state of death. The sinner is dead,—spiritually dead. Remember Eph. ii. 1: "You hath He quickened who were dead in trespasses and sins." We have been delivered from sin as a state of death by the quickening life of the resurrection of the Lord Jesus Christ Himself, so gloriously true is it that we are "made free from sin." "By what means are we thus made free?" "His own self bare our sins in His own body on the tree," that we "being dead unto sin might live unto righteousness:" by whose *stripes we* were healed. By what means are we made free from sin? "*Neither is there salvation* in any other; for there is none other name *under heaven given* among men" whereby we must be saved. By what *means are we made* free from sin? By union with the risen Christ.

Thus, on the one hand, we are delivered from its guilt; and, on the other hand, by the indwelling of the Holy Ghost, we are delivered from its influence.

How free are we? No words of mine can tell how free. "Made free from sin." Let us enumerate a few of the descriptions given by Him who best knows the measure of His own grace: "As far as the east is from the west, so far hath He removed our transgressions from us." Here is freedom. "I have blotted out as a cloud thy transgressions, and, as a thick cloud, thy sins." "I, even I, am He that blotteth out thy transgressions *for Mine own sake.*" They are blotted out,—gone,—they cannot be found: *He says so.* "In those days and in that time, saith the Lord, the iniquity of Israel shall be sought for, and there shall be none; and the sins of Judah, and they shall not be found." "Thou hast cast all my sins behind Thy back." "Their sins and their iniquities will I remember no more." This is freedom,—"*made free from sin.*" Oh, Spirit of God, teach us that we are thus made free, and then, doubtless, we shall "become servants to God, and have our fruit unto holiness, and the end everlasting life." Made free from sin! Justice has no claim; justice is satisfied. Surely this is freedom. Judgment has no ground for proceeding against us; judgment is satisfied. Is Christ free from sin? So free is every soul that trusts Him,—not one particle less free than Christ Himself (who stands accepted before the Throne, and who has blotted out all the transgressions imputed to Him, in His precious blood) is my poor soul before Him "to whom all hearts are open, all desires known, and from whom no secrets are hid." Oh, to realize this!

Then, once again, we are not only in a legal sense made free from sin by the work of Christ, but, by the teaching of the Spirit of God, we are free in conscience too; and we ought to know it. It is not enough that these things be so in God's sight; they ought to be so in our sight; and, if this be a revealed fact that we are "made free from sin," the sooner we are acquainted with it the better for ourselves, for our own happiness, and for God's glory. Now, do we believe it?

Let us look at Hebrews, x. The Apostle is arguing, in the opening of the chapter, as to the insufficiency of the sacrifices under the law. "The law having a shadow of good things to come, and not the very image of the things, can never with those sacrifices which they offered year by year continually make the comers thereunto perfect; for then would they not have ceased to be offered? because that the worshippers *once purged* should have had no more conscience of sins."

If any sacrifice under the law had availed to purge the conscience, no

second sacrifice would have been necessary; but there was constant repetition of them because they were not sufficient to this end. This brings out in contrast the sacrifice of Christ once offered, "once for all," —it purges the conscience; it tells the conscience that God is at peace with us; it tells the conscience that justice is satisfied; it tells *the conscience* that judgment has no further claim; and, therefore, it enables the soul, as we read in v. 22, calculating on the High Priesthood of Him who stands before God, to draw near with a true heart—that is, not a questioning heart, not a doubting heart,—it is too often in that spirit we draw nigh to God,—but with a heart that gives Him credit for His word, a true heart "in full assurance of faith, having our hearts sprinkled from *an evil conscience*, and our bodies washed with pure water." And then we can say, "I know whom I have believed, and am persuaded that he is able to keep that which I have committed unto him against that day." Being "made free from sin" we can say "I am persuaded that neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, nor height, nor depth, nor any other creature, shall be able to separate us from the love of God, which is in Christ Jesus our Lord." And when the flesh is troublesome, and when the spirit is weak and weary, the soul learns to trace all to their true cause—unbelief, and the presence of a weary self. But, taught of God, the soul never confounds its standing before God with its experienced state and condition here. Faith in God triumphs over the condition, and brings our experiences to promise, and not the promise to our experiences; and thus causes us always to triumph in Him who stands before God, and who "ever liveth to make intercession for us."

NOTES OF LECTURES

ON ROMANS VI.

"Become servants to God."—Rom. vi. 22.

Last day we saw that this verse is an epitome of the exceeding great and precious privileges which are, in fact, the new birthright of every child of God,—even of every real Believer in the Lord Jesus Christ. I asked your attention to the order of the privileges as they occur in this verse, as being a very important study. We dwelt upon the first in order—the first act of grace upon the soul—"being made free from sin." The *ground* of this standing—as, indeed, of each of those which follow—is *union with Christ.* Our standing before God is solely, entirely, exclusively, absolutely, and altogether *in Christ.* It is a great matter to know this! If we are "made free from sin," it is solely because of our being identified with the Lord Jesus Christ as the Atoning One, who did by Himself "make reconciliation for iniquity," "make an end of sins," abolish death, and "bring in everlasting righteousness." Therefore, the great matter is to have identification with Christ,—to be in union with Him; and as I have often told you and as doubtless, thank God, most of you know, this identification with Christ is through faith in Him, according to the royal law of the Spirit of life. The moment we receive God's record concerning Christ, and believe it, and take Him who is so freely given to lost sinners (no matter who or what we may be,—no matter how far or how long we may have wandered from our Father and our God), the moment the message of grace in Christ reaches our ears and enters our hearts, and we receive it and believe it, that moment we become absolutely members of Christ, and are henceforth and for ever inseparable from Christ and Christ from us; this is the ground of our freedom from sin. If the Son make us free, we shall be free indeed.

Have you ever observed that the great privileges which we as Believers have in Him, are said to be His own very privileges, prerogatives, and possessions? Have we life? It is *His* own life. Have we righteousness? It is *His own* righteousness. Have we freedom from

sin? It is His *own* very liberty. Have we peace? "*My* peace I give unto you." And shall we by-and-bye enter into joy? It shall be "the joy of our Lord." Everything that we have, which is not sin, belongs to us by virtue of our identification with the Lord Jesus Christ; and identification with the Lord Jesus Christ is the privilege and blessedness of every poor sinner who receives Him as God's free gift. Accordingly, observe, the freedom spoken of in the first clause of this verse is spoken of as a fact accomplished. It is not, "You shall be made free from sin, —you may expect to be made free from sin;" but it is the positive declaration of a fact—"Now being made free from sin." It is in the passive voice, an act of grace upon us, and not an act put forth by us; it is a gift of which we are the subjects, and not a work of which we are the agents.

Remember, in passing, we are taught here, as we are taught elsewhere in the word of God, that sin is a reigning principle and power in every natural man. No natural man can be the servant of God, for no man is, or can be, a servant of God till he is made free from sin. The freedom spoken of is not a freedom from the presence of sin or from the worry and plague of sin in our poor fallen natures; no man is free from sin *in this sense*, nor will be till the resurrection day, or at least till he has parted from the body of sin and death he drags along with him. Freedom from sin is freedom from guilt and from all condemnation on account of it, freedom from all danger of ever being separated from God by reason of it, and every Believer ought to know that he is made free from sin, that he is not condemned, and never shall be.

In the clause we are about to dwell upon, as in the former clause of this verse, the Apostle is speaking of our standing before God, not only as "made free from sin," but "become servants to God." Well it is a hard thing to realize that one is made free from sin, and that one has become a servant to God. The greatest victory of faith is to realize this; we can find no ground for it except in God's word. The more we examine our own hearts the less satisfactory will be the results we arrive at, the less evidence we shall discover that we are "made free from sin, and become servants to God." Consequently we find many Christians who are not well taught confound their standing before God in Christ with the circumstances and experiences with which they are familiar in themselves. Now faith will lead us not to judge of our standing by our circumstances, but rather to rest in God's revealed truth in reference to the standing He has been pleased to give us in Christ, notwithstanding our circumstances. Oh! to take God at His word, no matter what I feel, no matter what I am conscious of being, no matter how cold my heart, how wandering my thoughts, how unsatisfactory my experience. Oh! to look above, and through, and beyond all these things, and take my stand on the unchangeable truth of our faithful God, setting forth Christ as made "unto us wisdom, and righteousness, and sanctification, and redemption." Dear friends, the stronger

our faith, the more we shall be enabled to live upon God's revealed truth, notwithstanding our circumstances.

We have "become servants to God." Again, reference is made to the standing which God's grace gives us in union with the Lord Jesus Christ. Freedom from sin is in consequence of this union, and the fact of our being servants to God is also the result of union with the Lord Jesus Christ. We have no standing before God as His servants, no power to serve Him, no spirit for service, and no acceptance in service, but as in union with the Lord Jesus Christ. This is a most precious subject. You remember in Eph. ii. 10, we have the key-note of what we are now saying, "We are His workmanship, created in Christ Jesus unto good works." If we be servants to God we are created in Christ Jesus for this service, just as if we are made free from sin we are created in Christ Jesus for this privilege.

You remember how frequently in the Old Testament, as well as in the New, the Lord Jesus Christ is spoken of as Jehovah's servant. Jehovah had but one true servant here, one servant with whom He could be altogether pleased, and to whom He might with all His soul entrust the arrangements of His covenant; and He was Jehovah's servant, the Lord Jesus Christ! If we be servants in the true sense of the word, if we have any of the true spirit of service, we must get it from Him, we must have it in union with Him. In Isaiah xlii. 1: "Behold My servant," says Jehovah. He holds Him forth in His person and His service for the admiration of the universe, and for the study of His people. In Isaiah liii. 11, He says, "My righteous servant." In another place, "Behold My servant shall deal prudently." In the New Testament we find the Apostle calling our attention to this: He who was in "the form of God, and thought it not robbery to be equal with God, took upon Him the form of a servant." And we have Him announcing Himself on the earth, "Lo I come to do Thy will, O God." In John iv. you remember how the disciples wondered to see Him, after His weary journey, and without having refreshed Himself, so full of vigour, so full of love, and energy, and life, and power, speaking to the poor woman of Samaria: "Hath any man," said they, "brought Him ought to eat?" and He answered, "My meat is to do the will of Him that sent Me, and to finish His work." Again, we find Him saying, "I came down from heaven, not to do mine own will, but the will of Him that sent Me." "The Son of Man came not to be ministered unto, but to minister, and to give His life a ransom for many." Behold Jehovah's servant! And He has not yet ceased to be His servant; the atonement work on earth is done, but He has a blessed work in heaven. Heb. viii. 1: "We have . . . . a minister" or servant "of the sanctuary, and of the true tabernacle, which the Lord pitched and not man." Here He was Jehovah's servant. He came commissioned to be conqueror of death, *the fulfiller of* righteousness; and if we are to conquer death, and fulfil *rightoousness* we must be in union with Him. If we are to be accepted

servants of God we must be identified with Jehovah's servant. If otherwise—neither our services nor ourselves can be accepted. Accordingly we find the statement in the text, as in the former case a simple declaration of a fact, ye have "become servants to God," because the Apostle takes it for granted he is addressing those who are in union with the Lord Jesus Christ, and if so it is an accomplished fact they have become servants. Here again the word is passive. It is not their act, but God's act of omnipotent grace which grafted them into Christ, identified them with Jehovah's servant, that they might be servants.

"Ye became servants to God." What abundant matter for contemplation and study is here suggested! Let us look at some aspects of this most precious statement. Here is sovereign grace! Ye who were servants of sin, ye who were "afar off," ye who were dead in sin—become servants to God. There are many remarkable expressions in reference to this most momentous transaction, such as, "Ye were dead," ye are quickened (observe the passive voice); ye did not quicken yourselves, ye are quickened. Ye were bond slaves, ye are delivered from the power of darkness; ye were in the realms of the lost, ye are translated (observe the passive) into the Kingdom of God's dear Son, turned from darkness to light and from the power of Satan unto God, made free from the bondage and power of sin in which ye were held, and, as we have it here, "become servants to God," by God's sovereign act of grace upon your souls. Well might David say, "O Lord truly I am Thy servant, I am Thy servant . . . . Thou hast loosed my bonds." This is the secret of service.

Become "servants to God"—*God's property!* You remember, Titus ii. 14: "Who gave Himself for us, that He might redeem us from all iniquity, and purify unto Himself a peculiar people, zealous of good works." We are God's property; His purchased property—we are not our own. You remember, 1 Cor. vi. 19, 20, "Ye are not your own, for ye are bought with a price: therefore glorify God in your body, and in your spirit, which are God's." Ye are become God's servants; ye are God's property; ye were once the property of the devil. In 1 Pet. i. 18, "Ye were not redeemed," he says, "with corruptible things, ... but with the precious blood of Christ, as of a lamb without blemish and without spot." And this is the ground of his argument with them for walking as God's servants, "ye are not your own."

"Become servants to God." It is a great thing to be servant of an earthly monarch; but what a dignified and dignifying service is spoken of here! When Paul would boast himself, when he would let those to *whom* he addressed himself know his credentials, he calls himself "the *servant of God.*" When Peter would do likewise, he calls himself "the *servant of God;*" so Jude styles himself the "servant of Jesus Christ." When the Queen of Sheba came that long, long journey to hear and see the wisdom of Solomon, we find her thus speaking concerning his

servants in 1 Kings x. 8, "Happy are thy men, happy are these thy servants, which stand continually before thee, and that hear thy wisdom." Oh, my friends, if the servants of Solomon were happy and privileged, how happy and privileged ought to be the servants of God! When Gabriel announces himself, thus he speaks, "I am Gabriel, that stand in the presence of God." He could say nothing higher for himself. What a privileged, dignified, and dignifying service! "Become servants to God." And when we contrast it with the service out of which we were taken—slaves of hell, serving divers lusts and pleasures, heaping up wrath against the day of wrath, going on in the downward path that ends in death, but now become servants to God, introduced by blood into the path which is as the "shining light that shineth more and more unto the perfect day,"—nothing but love before us, nothing but dignities, crowns, dominions, principalities and powers, joy and peace, and rest and God before us—"become servants to God,"—it is such a soul-elevating thought!

Observe the words "*become* servants." Although the introduction to His service is an act of grace towards you, you are not unwilling servants; you are not forced into it contrary to your will. The Apostle says, in 2 Cor. v. 14, constrained by the love of Christ: it is a service of love, the yoke is easy and the burden light; it is lined with love, constrained by the love of Christ. This service is perfect freedom, and the man who thinks it is otherwise never knew it. You remember the Spirit of God speaks to the Hebrews on this point (and how much more this applies to the servants of God to whom the Holy Ghost has been given); speaking of the children of Israel in their wanderings, he says, "Truly if they had been mindful of that country from whence they came out, they might have had opportunity to have returned: but now they desire a better country, that is, an heavenly." We do read of the children of Israel murmuring very much, of their ofttimes grieving God very much by their doubts and fears. Sometimes they threatened to stone Moses, and go back to the land of graves, the land of Egypt; when drought came they murmured, when they had no meat they murmured, when the way seemed weary they murmured, every difficulty called forth new complaints, but somehow they never returned. There was no wall of fire behind them, no conquering Pharaoh with his spears and chariots in their rear, but somehow they never returned. And so it is with God's poor children, we do ofttimes murmur, and it is very wrong to murmur; we have our doubts, and our shadows, and our conflicts; but somehow in the darkest hour even the hope of the distant country is better than all the realities of time; the unexperienced promise of the unseen Father is more to us than all the world can give, somehow we do not go back, the service is perfect freedom.

"Become servants to God." A good master provides for his servants, *thinks for his* servants. Is not God a good master? Oh, how His *servants are* provided for! what angels' food He has laid up for His

servants! what raiment, what protection God has secured for, and doth dispense to, His servants. We may, as the Psalmist did of old, ask anything from God, on the ground that we are His servants. The Psalms are full of such petitions, "Save *Thy servant*," "Cause Thy face to shine upon *Thy servant*," "Give Thy strength unto *Thy servant*," "Hear the prayer of *Thy servant*," until, as we find in the New Testament, Simeon could look death in the face, saying, "Lord now lettest Thou *Thy servant* depart in peace." It is a great blessing to be the servant of God. If ever servants are well cared for, if ever servants had privileges, the servants of God have.

You remember in Isaiah xlii. 1, another matter which we may calculate upon if we are the servants of God. A good master will uphold his servant, and our Master will uphold His, why should He not? His name is upon them, His honour is identified with them, their cause is His cause, if they fail He fails. If one of the servants of the Queen, representing us in a foreign land, be insulted, in a moment the whole country is in arms for him. Oh, my friends, to be a servant of God is a great position, the dignity of Heaven goes with them, the honour of Heaven's King is associated with the servants of God. "Become servants to God."

The service of God is a consecrated service. The blood is upon the servant, and the oil of consecration is upon the blood—"Ye have become servants to God."

Remember another word of the Lord Jesus, "As thou hast sent Me into the world, even so have I also sent them into the world." When the blessed Lord was upon earth He was Jehovah's servant emphatically, and He did all the work himself; He comforted the comfortless, He cheered the heart of the widow, He opened the eyes of the blind, He fed the multitude, He proclaimed the kingdom; but now He has gone up into heaven, He does the work *through His servants*. If there are hearts to be comforted we must do it; if there are souls to be taught we must do it; if there are needy ones to be helped we must do it; if there are wanderers to be restored we must do it; the Spirit of the servant of the Lord has come down to qualify us for this service. What manner of servants ought we to be?

A good servant is described to us in Scripture: he has *a watchful eye*,—"As the eyes of servants look unto the hands of their masters, and as the eyes of a maiden unto the hand of her mistress, so our eyes wait upon the Lord our God." You know that in eastern countries instead of giving directions by word of mouth, they are given by indications of *the hand, or of the eye*. A good servant will have the eye of faith on *the Father's hand;* a good servant will be watching the indication of *the Father's eye, that* there may be no hesitation, no delay, in serving: "*I will guide thee by* mine eye" A good servant will have a listening

ear: "Speak, Lord; for thy servant heareth." A good servant will have *a ready foot:* "I will run in the way of Thy commandments, when Thou shalt enlarge my heart." A good servant will have *a ready heart:* "An offering of a free heart will I give Thee." God doth not want our service unless it flows from a willing heart. A good servant will have a *submissive, obedient will;* obedience is an essential qualification in a servant. The Lord make us to be good servants; servants of God recognized by the world. Why should not the world see that we are engaged in the service of the Lord? The world sees well enough who are engaged in *its* service, why should not the world see that the Lord's servants are engaged in another and a better service?

There is a beautiful directory for servants of the Lord in 2 Tim., it is worth remembering. A good servant must be a praying servant. (2 Tim. i. 6): "I put thee in remembrance that thou stir up the gift of God that is in thee." A good servant will not be ashamed of his master (verse 8): "Be not thou therefore ashamed of the testimony of our Lord." Alas, alas, we have to blame ourselves much for failure here. A good servant will hold fast the truth (verse 13): "Hold fast the form of sound words." A good servant will be true to his trust (verse 14): "That good thing which was committed unto thee, keep by the Holy Ghost which dwelleth in us." God does not ask you to keep anything for him without giving you power to keep it. A good servant will be "strong in the grace that is in Christ Jesus" (2 Tim. ii 1). A good servant will "endure hardness" (verse 3). God does not want servants who cannot endure hardness; there is hard work to be done, a hard conflict to be engaged in, there are privations to be endured; the mariner has storms to brave, the soldier has battles to fight, the pilgrim has a weary way to tread, and God's servants are made to endure hardness,—a good servant glories in the triumph of the resurrection (verse 8): "Remember that Jesus Christ of the seed of David was raised from the dead." "Remember"—this is his watchword; here his faith gathers confidence, and his hope expectation; here he finds food and raiment; a risen Saviour is his sword, and helmet, and shield, and victory. A good servant studies "to shew himself approved unto God" (verse 15). Some are very anxious to stand well with, to be approved by their fellows; but it matters little what our fellows think of us if God does not approve. A good servant will take heed to "flee also youthful lusts: to follow righteousness, faith, charity, peace, with them that call on the Lord out of a pure heart." A good servant will take heed to avoid "foolish and unlearned questions, knowing that they do gender strifes. And the servant of the Lord must not strive; but be gentle unto all men, apt to teach, patient, in meekness instructing those that oppose themselves; if God peradventure will give them repentance to the acknowledging of the truth." And, lastly, a good servant will observe the direction in chapter iii. 14, "Continue thou in the things which thou has learned *and hast been* assured of, knowing of whom thou hast learned them." *Oh, if we could* practise these things what good servants we should be!

Lastly,—"become servants to God." We have seen the present privileges of being a servant of God, it is a secured position and standing; but there is a future for the good servant. How the Spirit of God loves to light up that future! We read in Col. iii. 24, there is an inheritance for us. In John xii. 26, we read, "Where I am there shall also my servant be." And if we turn to Rev. xxii, we read there is a city that hath foundations, where the "river of water of life" flows, where the tree of life puts forth its leaves and blossoms, and fruit, where there shall be no more curse, but where the throne of God shall be, *and there His "servants shall serve Him,"* and they shall see His face, and His name shall be in their foreheads. And—one hardly knows how to speak of it—we read in Luke xii. 37, the King of Glory shall gird Himself and come and *serve them;* oh, blessed, blessed privilege to be a servant of God! The King Himself will "gird Himself, and make them to sit down to meat, and will come forth and serve them," where the glory is revealed, where the river flows, where the tree of life puts forth its shade, the King will "gird himself, . . . and will come forth and serve them." This is entering into the joy of the Lord.

Beloved friends, may we, who are servants of God, be encouraged and emboldened, realising our standing, our calling, and the resources at our disposal, and the Master we have to serve; may we be better servants!

But if any of you are still the poor slaves of this world, the slaves of pleasure, and of self, let me remind you of one passage,—it is a sad contrast, but it might be a warning to some of us,—Isaiah lxv. 13, 14: "Thus saith the Lord God, Behold, my servants shall eat, but ye shall be hungry: behold my servants shall drink, but ye shall be thirsty: behold, my servants shall rejoice, but ye shall be ashamed: behold my servants shall sing for joy of heart, but ye shall cry for sorrow of heart, and shall howl for vexation of spirit." Why stay in a state like that? It is a bad service. Oh, come out of the service of the world, believe God's testimony concerning Jesus, and may the truth itself make you free.

NOTES OF LECTURES

ON ROMANS VI.

"Ye have your fruit unto holiness."—Rom. vi. 22.

You observe the words occur in the midst of what we may call a constellation of divine privileges, every one of which belong to the Believer in the Lord Jesus Christ. Every true Believer in Christ has been made free from sin, has become a servant of God, has his fruit unto holiness, and the end is sure to him, even everlasting life.

Now I want you carefully to observe (and God knows we have need to be established in the truth in these days) that each of the privileges here enumerated are *results*. They are results of union with the Lord Jesus Christ. Every real Believer is united to the Lord Jesus Christ; this is God's law. It is according to the spirit of that wondrous prayer of our blessed Master, in John xvii. 20, where after having prayed for His disciples, He says, "Neither pray I for these alone, but for them also which shall believe on Me through their word; that they all may *be one*; as Thou, Father, art in Me, and I in Thee, that they also may be one in us." Now if that prayer was heard, and answered, then every Believer in the word of the Lord is as much united to Christ as Christ is united to God. The words are not mine, but His. Oh! it is a blessed statement; the Lord lead us to understand it, and enter into its fulness! It is the Lord's own illustration. As Thou, Father, art in Me, and I in Thee, I pray that those who shall believe on Me through their word may be one in us. What a wondrous body is the body of true Believers! They are incorporated into one another, they are not their own, they belong to one another, and all belong to Him, who loved them, and gave Himself for them. They are not their own, they are bought with a price to glorify God with their souls, with their bodies, and with their spirits which are God's. There is no blessing for any of us out of Christ, no privilege, no life worth the having, no life that is not a curse to us, out of Christ; no pardon, no acceptance. But union with Christ is the root of all these privileges and blessings, they all flow from Him, they all flow to us in the way of believing on Him.

Now I beg you to mark the statement in the text, and the order in which it appears. The Apostle is not hazarding a speculation, he is not suggesting a probability, nor is he exhorting those to whom he wrote, to the exercise of Christian privileges, but *he is stating a fact*; and it is the third fact in order in the verse. The first was, that those to whom he is addressing himself (he is taking it for granted that they are Believers, and that they have union with the Lord Jesus Christ,) have *been made free* from sin. We dwelt at length upon that blessed *privilege*. *Nothing* is done till that is done for us; we are not saved, we

are under the curse of God till that is done; there is no middle ground between being under the curse, and "being made free from sin." We saw that this freedom from sin was by virtue of our union with Him who made an end of sin; and no man is made free from sin in the least degree in the sight of God but the man that has absolute and everlasting union with the Son of God. It is on this ground, and this ground alone, any of us are made free from sin. God charges sin upon every man born of Adam who is not in vital union with the God-man, the Lord Jesus Christ, the second Adam, the Lord from Heaven. But with reference to everyone who is in union with the Lord Jesus Christ, it is an infallible, a blessed, and an undeniable truth (all glory to Him who made it a truth), that we have been made free from sin. Never to the end of time can God, or will God, in justice or in truth, charge one solitary sin upon the soul which is in union with Him; whose blood hath put away sin, and blotted it out of God's memory for ever. Gross injustice would it be to Christ if God were to do otherwise. That is the standing ground for our souls; we want a rock under us—this is the rock; not only a rock for safety, but a rock on which to take our stand for service also.

The next statement in the text is of the same character as that which preceded it. It is not a speculation, nor is the Apostle hazarding a theory, but stating a fact, ye have "become servants to God." Now this also rests upon union with the Lord Jesus Christ. He was the servant of Jehovah, and we become servants to God by union with the servant of Jehovah, standing in Him we also imbibe the spirit of the servant of Jehovah. Just as we stand before God free from sin only by virtue of our union with Him, who did by Himself, in His own body on the tree, make reconciliation for iniquity, and bring in everlasting righteousness, so no man can be a servant to God, or have his service accepted in the least degree till he is identified with Him, who is the servant of Jehovah.

Now we come to the third statement of the text, and it is also a stated fact; there is no question about it,—"Ye have,"—the Apostle is not exhorting them to have fruit unto holiness, he is not telling them that it is right they should have, or very probable that they would have, "fruit unto holiness," but he is stating facts,—ye are "made free from sin," and ye have "become servants to God," and then he adds, "ye have your fruit unto holiness," and this by virtue of union with the root of holiness. All those privileges flow from union with Him in whom "it pleased the Father all fulness should dwell," that out of His fulness we might receive "grace for grace." "Ye *have* your fruit unto holiness,"—and so in the next clause, "and the end, everlasting life." It is because He is eternal life, and because we are in union with Him, that we have eternal life. All other life is only existence, and is called *death, in Scripture.*

Now observe the order. I find that even those amongst us who *ought to know better* often reverse the order of the Apostle here. Instead *of beginning as he* begins by being made free from sin, then being in-

troduced into the service of God, and then having fruit unto holiness, I read in books, and I hear in conversation with some of you, that this is the order you take,—First, begin to be good, try to have some fruit unto holiness, get very sorry for your sins, resolve to forsake them, confess them with deep humility to God, and then perhaps God will allow you to be His servants, and then after a life of consistent service, you may hope to be made free from sin. This is the way too many who call themselves Bible students, and profess themselves Christians speak; but it is Satan's terrible lie, it is Popery, and it is false. It is sad to think how much of this is taught by persons who profess themselves teachers, and recorded in books intended to be comfort to the sorrowing, and guides to those who are out of the way. I read in a book yesterday, "Bring your contrition to God, be very sorry for your sin, forsake it, and then come to the blood of Jesus Christ and it will cleanse you from all sin." The blood cleanses you because it is the precious blood of Christ, and the blood having cleansed you, makes you free from sin, and you become servants to God, a new service, a blessed, glorious, free service, for His "service is perfect freedom," and in His service you have your fruit unto holiness; and the end before you, as sure as God is true, is "everlasting life," for "neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, nor height, nor depth, nor any other creature, shall be able to separate us from the love of God, which is in Christ Jesus." Oh, these are great truths; would to God that we were more taught in them. Let me impress them upon you.

No man can, or does, bring forth fruit unto holiness till he has been made free from sin, and been entirely forgiven, accepted as a servant to God, and evermore united to the Lord Jesus Christ by faith in Him who is the servant of Jehovah. There may be fruit before this takes place, but what sort of fruit is it? There may be natural morality; there are many very moral men who have never been united to the Lord Jesus Christ. There may be fruits of *kindness;* there are uncommonly kind natural men, I do not deny it, men amiable to a degree, who have no vital union with the Lord Jesus Christ; it would be folly to deny that there are many men most generous, charitable, very religious, most careful in attending to all the ordinances of religion; but it is only the fruit of the flesh, and that which is "born of the flesh is flesh," however amiable or moral, or charitable, or religious it may be, and "they that are in the flesh cannot please God." No man can bring forth one particle of fruit pleasing to God till he is united to the Lord Jesus Christ; He is the root. We try sometimes to tie duty to the dead stalk of human nature, and it may look very well, just as we may tie roses on to a dead stalk and they may look very pretty for a time, because they have been taken from a living tree; but wait a little while, and they will all wither, because there is no life in them. God puts a man into Christ, He puts a man into the *life of God* that he may bring forth fruit; God plants a man *into the love of* God that he may bring forth the fruit of love; God

plants a man into the holiness of God that he may bring forth fruit unto holiness; and all the fruit brought forth by any of us until this union has taken place, however fair it may seem, however we may be lauded for it by others, or by ourselves, is fruit unto death, fruit of which we shall by-and-bye be ashamed; God will not acknowledge it. Men do not gather figs from thorns, nor does God gather fruit from sinners; men do not gather grapes from thistles, nor does God gather clusters from corrupt human nature. As the tree is, so is its fruit; God is well pleased with Christ and what emanates from Christ, and if you want God to be pleased with you as a servant and as a fruit bearer, you must be in Christ, else you are without God, without hope, and however multitudinous your fruits, however admirable your morality, however charming your charity, however delightful your religious services, they will all end in death. When will we learn this?

We are taught in our text that those who are made free from sin by the blood of Jesus, and have become servants unto God, by union with Jesus, have their fruit unto holiness. There are two things here. They have their fruit, and that fruit is unto holiness. First, they have their fruit. It seems to me that there is a vast deal of error in the minds of men upon this subject. "They have their fruit,"—fruit *within*, and fruit *manifested*. The fruit within is knowledge of Him whose servants they are; knowledge of Him whose salvation crowns them; knowledge of Him whom to know is life eternal; knowledge of His love, of His grace, of His faithfulness, of His sympathy, of His triumphs, of His resurrection, experimental knowledge of Himself and of the power of His resurrection. You remember a precious passage upon the subject of knowledge in the Epistle to the Colossians (iii. 10): "We are renewed in knowledge after the image of Him that created us." Knowledge is a renewing power; you cannot know the love of God without being renewed by the love of God; you cannot know the grace of God without being renewed by the grace of God. Knowledge is a renewing power, and accordingly you have, in that beautiful passage (2 Cor. iii. 18), an illustration of this same truth. There the Apostle says, comparing the Gospel revelation of the Lord Jesus Christ to a mirror, "we all, with open face beholding,"—here is knowledge, the discovery of a glorious object, a heart-filling Saviour,—"we all, with open face beholding as in a glass the glory of the Lord, are changed into the same image from glory to glory, even as by the Spirit of the Lord." He is speaking of Moses, who saw God on the mount,—and when he came down (though he did not know it others knew it) his face shone with the reflected glory on which he had been gazing. So when our minds are enlightened, and the vail of unbelief is taken off our souls as we gaze upon the revealed God in Christ, we are renewed in knowledge; and this is fruit, blessed fruit,—would to God we had more of it! There is no *fruit unto holiness*, but as there is knowledge. The soul is renewed in *the knowledge of* Him whom to know is life eternal, therefore the *Apostle prays* (Ephesians i. 18): "The eyes of your understanding *being enlightened*; that ye may know what is the hope of his calling, and

what" is "the riches of the glory of his inheritance in the saints." This is the way to begin, deepened knowledge, increased revelation of the light of God as it is seen in the face of Jesus Christ shining down upon the dark soul. This is fruit.

Then there is the power of godliness; *that* is fruit. In writing to Timothy the Apostle warns him against persons "who have a form of godliness, but deny the power thereof." My dear brethren it is wonderful how through the deceivableness of the human heart, the mockery of formal devotion is substituted for this power. We know persons who impose on themselves rigid fasts, and deny themselves every lawful indulgence, who undertake long pilgrimages, and pray for a certain number of hours daily, binding themselves to attend to bodily exercises, they will go through any amount of external religiousness; but oh! what a sad substitute all this is for the power of godliness. There is not a jot of power in it all, "bodily exercise profiteth little." What we want is experimental knowledge of the Son of God, and of Him crucified; what we want is vital union with Him in whom "it pleased the Father all fulness should dwell," that as possessors of Christ, "made free from sin and become servants to God," grafted into His fulness, we may bring forth fruit unto holiness, and not as miserable and slavish attendants upon a number of external ordinances, labouring to obtain an interest in these things, and to possess the enjoyment of them. Oh, how great an amount of the observance of religious services, attendance on sacraments, and waiting on ordinances, men will occupy and even enslave themselves with, who have never really come to the living Son of God, to find in Him their life, their peace, their power, and their all. We must be "made free from sin, and become servants to God" before we can do anything that God can accept, or bring forth "fruit unto holiness."

The next thing we dwelt upon is *the ground* of this fruitfulness; it is communion and fellowship with Christ. As our hearts are engaged with Him, as our hopes are occupied with Him, as our desires go after Him, as our faith embraces Him, as our spirit rests in Him, we draw out of His fulness and we become fruitful out of His fruitfulness. Therefore the Apostle prays, "The grace of the Lord Jesus Christ, and the love of God, and the communion of the Holy Ghost be with you." These are the sources whence the soul draws, when it would be fruitful unto holiness.

The next thing I would remark, is that the fruit is "unto *holiness*." In Titus ii. 11, we are taught something practical about this fruit unto holiness. "The grace of God that bringeth salvation hath appeared to all men, teaching us that, denying ungodliness and worldly lusts, we should live soberly. righteously, and godly, in this present world; looking for that blessed hope, and the glorious appearing of the great God and our Saviour Jesus Christ." In Gal. v. 22-25, we have something further upon the subject of fruit unto holiness; the fruits of the Spirit are enumerated. "The fruit of the Spirit is love, joy, peace, longsuffering, gentleness, goodness, faith, meekness, temperance; against such *there is no law*; and they that are Christ's have crucified the flesh with

the affections and lusts. If we live in the Spirit, let us also walk in the Spirit." Here are the fruits of the Spirit. No fruit of the Spirit can possibly be where the root of the Spirit does not exist; so here we learn that union with Christ is the root from which springs all fruit.

"Ye have your fruit unto holiness." *God's glory* requires that His children should bring forth fruit unto holiness. Do you think it is for God's glory that His children should not live at a higher rate than those who have no union with the Lord Jesus Christ? *Christ's fulness* demands that we should bring forth fruit unto holiness. What doth He contain His fulness for, but that He may give it out to us as the root to the branches grafted into it? What we want is faith to draw upon that fulness. There is life enough in Jesus, truth enough in Jesus, strength enough in Jesus, power enough in Jesus, holiness enough in Jesus, to carry us triumphantly through every difficulty; but the stint and straitening is in our own faith. We are feeble in faith, straitened in faith. If only we had more confidence in Him, if only we knew Him better, if we lived more in communion with Him, and drew more upon His fulness, we should understand practically what the Apostle means when he says, "The life which I now live in the flesh, I live by the faith of the Son of God, who loved me, and gave Himself for me." Again, *the Spirit's inhabitation* requires that we should bring forth fruit unto holiness. Why dwells He in us but that we should bring forth fruit unto holiness? Will God put *us* into His Christ, and put His Christ into us, and put His Spirit into us, and be content that we should walk at the low rate at which men walk who have no vital union with the Lord Jesus Christ? Not so. Lastly, the saint's peace requires that we should "bring forth fruit unto holiness." Oh, the misery people bring upon themselves by carelessness, and looseness of walking. Thank God! the child of God cannot be happy when He is walking carelessly. How much unhappiness we bring upon ourselves by the devious ways we take, the dark paths we wander into, and by the sad and unpardonable neglect of the means God has provided that we may be strengthened and helped, and that we may have the joy of the Lord for our strength.

How Satan triumphs over *one class* amongst us!—worldly Christians, people who make the highest profession of religion, and who notwithstanding get down as near as they possibly can to the ways, and habits, and tastes of the world. Satan delights in them, they are the snares by which he entraps souls, the instruments by which he discourages the children of God. Satan delights in worldly Christians; alas! there are so many of them, and they are such sad, sad, blots. Worldly Christians,—people as worldly in heart as they can be, and yet it is marvellous how much they talk about Christ, and the things of Christ, and they seem so generous, so full of sympathy; Satan delights to cultivate that sort of religion. The Lord save us from it! "Be not conformed to this world, *but be ye transformed* by the renewing of your mind."

"*Ye have your fruit* unto holiness." By holiness is meant consecration to God. There is nothing people make a greater mistake about than wherein holiness consists. Now whether the Spirit speaks of the

holiness of the vessels of the sanctuary, or of the High Priest, Aaron, consecration to God is the idea. Some people think that however ignorant their zeal may be, and however false their religion, if only they have *enough* of it, that is holiness. We see people in false religions compassing heaven and earth to carry out their principles, and win one convert, and people admire them and say, "What devoted creatures,—can the principle be wrong, can the religion be wrong, that can produce such devotion in the human heart?" *It can*,—no amount of religiousness, no amount of devotion constitutes "fruit unto holiness." If there be any fruit it must be in connection with the *root* of holiness; even with Him who "of God is made unto us wisdom, and righteousness, and sanctification, and redemption." All consecration to God must flow from that union.

Next observe, there is no holiness in any one but God. He is the original. When God would have poor souls like you and me fruitful unto holiness, He puts something of *His own self* into us, that we may be fruitful unto holiness; and God never puts anything of Himself into us but *through Jesus Christ*, nor doth he put anything of Jesus Christ into us but *by the Holy Ghost*, nor doth He give us any communication from the Holy Ghost but *through the word of God*, nor do we get anything from the word of God but *through faith*. (Will you try and remember this?) And the consequence is, no man can take a single step in Christianity till he believes the Gospel of the grace of God. Whatever he may think himself to be, until he has received the Gospel of the grace of God he is an unbeliever in God's sight, he is separate from Christ, he can bring forth no fruit unto holiness.

You remember in John 15 we have all this put before us. The Lord is speaking of fruitfulness. Just observe three things. The Lord compares Himself to a vine, and His servants to branches; He teaches us in the second verse that there is no bearing of fruit till we are in Him: "Separated from Me ye can do nothing." We must be in Him: "Every branch" in Me "that beareth fruit."

Then when we are in Him there is a second step: "Every branch that beareth fruit *he purgeth it*, that it may bring forth more fruit." When the soul has had union with Christ then it comes under the culture of the husbandman; and many a branch has to be lopped off, many a nipping frost is sent upon our buds, as well as many a sunny hour to gladden the blossoms; but the husbandman will not spare the rod or the knife. So we have fruit by union, and more fruit by purging.

And thirdly, in the fifth verse, "I am the Vine, ye are the branches; he that abideth in Me, and I in him, the same bringeth forth much fruit." Do you observe the gradation? We have union that we may have fruit, there is no fruit without it, and in union there is such a thing as purging. As a dear saint once said, "Oh, let it be with His own golden snuffers that He purges me!" In the tabernacle there were provided the golden snuffers, and the golden snuff-dish, for trimming the lamp, *shewing how* precious to the Lord is that process which He is speaking

of here, by which He prunes, and purges, and snuffs, and clips what causes His poor child to run to waste. So purging causes us to bring forth more fruit. Now, thirdly, there is *abiding in Him*: "he that abideth in Me, and I in him, the same bringeth forth *much* fruit." The abiding is not your act. Do you ask how you are to abide in Him? I will tell you what abiding is. Abiding in Jesus is never going out of Him, even in wish, for anything you want from God, or for anything God wants from you. Be satisfied with what He is, let Him be your rest, let Him be your portion, let Him be your strength, let Him be your righteousness, let Him be your holiness, let Him be your root, find all your fresh springs in Him; never want anything out of Christ, never seek for anything out of Christ, and be satisfied with what is in Christ. That is abiding in Him.

Now the secret of this abiding is never to be forgotten. (See 1 John ii. 27.) "The anointing which ye have received of Him abideth in you." First, God gives us Christ to be the root, and then God gives us the Holy Ghost from Christ to abide in us, to keep us in union with that root. "The anointing which ye have received of Him abideth in you: and ye need not that any man teach you: but as the same anointing teacheth you of all things, and is truth, and is no lie, and even as it hath taught you, *ye shall abide in Him*." Oh, wondrous, wondrous grace of a gracious God! He first gives us Christ, and by His sacrifice of Himself in our place makes us free from sin, uniting us to Himself in resurrection, introducing us to the service of God, communicating to us the anointing of the Holy Ghost which abideth in us, and which shall abide in us for ever; He thus keeps us abiding in Himself. And all the pruning, all the trimming, all the disciplining, all the tears, and all the temptations are the purgings by the husbandman, driving us back into the root, from which we are too prone to wander, and teaching us to live wholly upon the fulness, out of which alone we can bring forth fruit unto holiness.

I remember once seeing a great vine in a nobleman's vinery. The gardener said, "Do you see that vine, sir?" "Yes," I said, "it is the largest I have ever seen." "Do you see how the fruit hangs about the root, as much as anywhere else?" There were great branches at the root. "That is the perfection of vine culture, it is the tendency of the vine to bear fruit as far as possible from the root; it is the perfection of culture to make it bear fruit near the root." I thought to myself what a wonderful spiritual lesson this is. I said, "How do you manage to make the vine bear fruit near the root?" "By judicious pruning, sir; there are a number of branches, which, if you let them grow, you would see no fruit within yards of the root, but I lop them off without mercy that I may drive back the sap, which would go into them, into the branches near the root, that they may draw their fruitfulness out of *the root*."

So may God teach you and me to live upon His fulness in whom it *hath pleased Him* all fulness should dwell.

NOTES OF LECTURES

ON ROMANS VI.

"And the end everlasting life."—Rom. vi. 22.

We have already seen that this verse contains an epitome of the present privileges and the future prospects of every real Believer in the Lord Jesus Christ. All are privileges and prospects resulting from union with the Lord Jesus Christ. The great matter is union with Him. Apart from Him we are nothing but sin, and have nothing to expect but everlasting separation from God. In union with Him, God sees us in Christ, without spot or stain, and accepts us in His beloved Son. In the passage before us there are four aspects and results of this standing, —all blessedly complete.

First, we are gloriously emancipated,—"*made free from sin.*" It is impossible to exaggerate the extent of this liberty: "If the Son make you free, ye shall be free indeed." Time shall pass on, circumstances shall change and we shall change, but this fiat shall never change; every Believer in the Lord Jesus Christ is made free from sin. No condemnation for him, no accusation for him,—God will never upbraid him, —it would be dishonour to the blood of Christ were He to do so. This is the glorious liberty into which the Spirit of Peace introduces us, in the reception of the Gospel of the glory of our Lord Jesus Christ. Stand fast in it, dear friends.

Then we have a second privilege flowing from our union with Jesus; we are divinely consecrated to God,—"*become servants to God.*" Blessed service! Kind, and good, and gracious Master! happy are Thy servants; *they are well paid* for their service; theirs is a privileged occupation,

and their Master is responsible for their security. Theirs is not a hard task-master; every service rendered by hearts emancipated by the blood of His dear Son delights Him. God has a home for His servants, a festival for His servants, a crown for His servants. May God make us good servants. And, remember, we shall be devoted servants just in proportion as we realize by faith the grace that has made us free from sin.

Then we have a third privilege belonging to every Believer in the Lord Jesus Christ, and flowing from union with Him: "Ye have your *fruit unto holiness.*" We cannot be in union with a living stock without being fruitful. God puts us into Christ that we may be fruitful. Until we are in Christ, nothing but wild grapes!—fruit that God doth not accept, doth not acknowledge; but, once in Christ, from Him "is our fruit found," and every service is pleasing to God because flowing from Christ. Christ loves to put forth His beauty and fragrancy in His people, that God may be pleased with their fruitfulness as flowing from Himself; but He never makes us fruitful in any way that would lead us to look away from Christ's fulness as the source and centre whence our fruitfulness is derived.

Then we have a fourth privilege belonging to us, by virtue of our union with the Lord Jesus Christ,—blessing for eternity,—"*the end* everlasting life."

Now, remember, and forget not, that all of those privileges (which, indeed, comprise all possible privileges for time or for eternity) flow to us from union with the Lord Jesus Christ. We have them in Him; *we have them nowhere else.*

One most blessed fact consequent upon this union of the Lord Jesus Christ with His believing people we must never forget, because it is our life. It is this, there is a mutual identification between Christ and us; we in Him, He in us. What can I want for time or for eternity, and what can God want from me for time or for eternity, that is not involved in the fact that I am identified with Christ, and that Christ is identified *with me?* This union is absolute; it is complete, it is unalterable. *However painfully* we may feel the presence of a body of sin and death, *however conscious* we may be of the deficiency of our service, *however little apparent to* ourselves may be the character and quality of our

fruit bearing, however through the infirmities of self we may fail to realize as we desire to do the power of that eternal life which God has given us, and which we have in Him—nevertheless we have *Him*, we have His liberty, we have His power for service, we have His fruitfulness unto holiness, and we have that eternal life which was with the Father and which was manifested unto us, and we have fellowship with Him as the portion, the everlasting portion of our souls. For whatever be the deficiency of self we have the fulness of Jesus, and we are identified with Him. I do not know what is true of Gospel truth if this be not true; and if it be true, what a truth! And then on the other hand, whatever be my trouble, or conflict, or difficulty, or harassing, and God only knows what are the trials, and difficulties, and conflicts of His poor people, Christ is identified with me in them all. They are His troubles more than mine, they are His conflicts more than mine; I say it with reverence, they are His difficulties more than mine; He has given me Himself to be *my* portion, He has taken my poor unworthy self to be *His* portion, and we are identified for evermore. It is the glorious triumph of faith to hold fast this fact and use it as an argument against all the darkness within, and all the temptations without. Christ delivered for our sins and raised again for our justification, Christ in whom all fulness dwelleth, Christ the free gift of God is the charter of our liberty; and "although the fig tree does not blossom, neither is there fruit in the vines; the labour of the olive fails, and the fields yield no meat; the flock be cut off from the fold, and there be no herd in the stalls, yet will I rejoice in the Lord and joy in the God of my salvation;" and though I walk in darkness oftentimes and have no light, still would I trust in the name of the Lord and stay upon my God—still would I go on forgetting the things that are behind, and reaching forth unto the things which are before, singing as I go, "made free from sin, become servant to God, I have my fruit unto holiness, and the end everlasting life." This is the victory that overcometh the world; and nothing is so pleasing to God as this, because it gives Him credit for His truth, though all may be blank and dark within. Oh, it is worth being empty to be cast upon His fulness, it is worth learning our *nothingness* to be taught to live on Christ's all-sufficiency. God *gets more honour* from the soul that thus rolls itself on the fulness of

Christ, than dishonour from its conscious unworthiness, deficiencies, difficulties, failures, and conflicts. These were atoned and provided for by the precious blood long ago presented within the vail: but there is a constant flow of glory to God in the highest, and praises to the Captain of our salvation from the heart which in simple reliance on His word of promise doth take Him for its portion, in the conscious loss of all things.

Oh, this blessed mutual identification! He is mine, and I am His—mine—notwithstanding the body of sin and death I carry with me now, and He will be mine by-and-bye when I am without it; for He shall have "changed our vile body that it may be fashioned like unto His glorious body, according to the working whereby He is able even to subdue all things unto Himself." There is no more potent motive for consecration to God, no more binding obligation upon the soul than results from an abiding realization of this fact. I cannot grieve my own soul without grieving Him, I cannot sin against my own soul without wounding Him, I cannot go heavily without His being touched, for He knows my sorrow. Sweet sympathy! It is in this sense Christ is said to bear our sicknesses, as well as carry our sorrows. He never was sick, but He has a sick family, and so long as He has, He is said to bear their sicknesses. Some of you who have sick ones you love, can understand the principle; you carry their sicknesses, they touch you to the quick, and so do their sorrows. And if this is true of human sympathy how much more true is it of heavenly, even of that divine sympathy existing between the Lord Jesus Christ and the soul with whom He is identified,—"of Him are ye in Christ Jesus who of God is made unto us, wisdom, and righteousness, and sanctification and redemption." It is a very easy thing to repeat the words, a very easy thing to hear them, but I tell you they include everything—*everything* God wants from me, everything I want from God.

It is because of this identification we have such a passage as this: "As He is so are we in this world." How little we enter into it! "As He is,"—who can tell how He is? He is glorious, happy, free, accepted; *perhaps we are feeling* very much the contrary down here; but when *faith takes its stand* upon God's revealed truth it can triumph over the *sensations and feelings* that so often hinder and puzzle us, and we can

say in the light of His truth, "As He is so are we in this world." It is on this ground too we have such a word as this, "I live, yet not I, but Christ liveth in me." "I live, yet not I." Well, if the life of Christ be the life of my soul it cannot be killed; if the life of Christ be the life of my soul I am qualified for eternal enjoyment; if the life of Christ be the life of my soul all I need is to have it educated, until I come to know even as also I am known. It is on the same ground we have such a word as this, "I laboured more abundantly than they all, yet not I." Christ is not only my life; but also my power for service—"I laboured more abundantly than they all: yet not I, but the grace of God which was with me." And then once again in Rom. vii. 17: "It is no more I that sin, but sin that dwelleth in me." I am dead with Christ, I am crucified with Christ, my natural self is gone out of God's sight for ever, ceasing to have any existence in law I stand before God, not in myself but in Him, my better self, my second self, my Husband, my King, my Lord, my Life, my Way, my End. This is a wonderful matter, dear friends, wonderful food for the soul to feast upon.

Now let us take up the fourth privilege, "the end everlasting life." We have gone through liberty, service, fruitfulness, now, "*the end.*" There is something very solemn in that word, "the end!" It is a startling thought, "the end!" "Surely," we read in Prov. xxiii. 18, "there is an end; and thine expectation shall not be cut off." How is it with ourselves? Do not let us lose ourselves in the crowd. How is it with you? how is it with me? What about our end? Look around you in the world and see the speculations, the anxieties, the labours of the men of this world—they all will have an end; see men of pleasure, living for pleasure—the laughter will have an end; the songs will have an end; the fine entertainments and revellings will all have an end; and this world in which we live, we read, shall have an end: "There shall be signs in the sun, and in the moon, and in the stars; and upon the earth distress of nations, with perplexity; the sea and the waves roaring; men's hearts failing them for fear; and for looking after those things which are coming on the earth." "The end!" Every day has an end, every journey here an end, every conflict an end, every life has an end; what about our end?

There are two facts about our end which we ought ever to keep in mind. *It is sure*—we cannot avert it—the end will come; and (a very

solemn consideration!) it may be very, very, *near*. Oh, whither go we to spend our end,—whither go we for our for ever and for ever? What is to be the end of all our purposings, and strivings, and watchings, and anxieties, and expectations?

There is a picture I sometimes try to draw before my own imagination; let me try to sketch it for you. There is a little room at home where, perhaps, we sometimes go when our hearts are oppressed, and where we have retired when we have met with unkindness and disappointment, to weep alone, to pray alone it may be, to ponder over anxieties which we feel so crushing; and there perhaps, too, we have gone in our times of joy as well as of sorrow. Well, dear friends, one day the curtains will be drawn in that room,—all will be very quiet,—the footstep of the nearest to us on earth entering that room will be too much for our nerves, food will be distasteful, the world will be very small indeed,—it cannot help us, it cannot comfort us. And one day the stillness will be very still. Just look into the room; *there* are the curtains closed and the light shut out. Draw the curtains aside for a moment, and look into the bed; *there is something* as cold as ice and as still as a stone. That is *you*. Now what about the end? "Oh, that we were wise, that we did consider our latter end." Yet that is not the end of you. The dust will indeed return to the earth whence it came, but the spirit will have gone to God who gave it,—whether clothed in the righteousness and washed in the blood of Christ, or not, is the solemn question. Oh, solve it now; and when the sick day comes, when the dying day comes, you will have the experience we read of in the verse, "the end everlasting life."

But this text speaks of the *Believer's end*. How of his end? The end of his weary way, the end of his long troublesome pilgrimage, the end of his conflict and warfare with the world, and self, and the devil, the end of all his storms, the end of all his temptations, the end of all his tears, the end of all his prayers, the end of all his faith too; "receiving the end of your faith, even the salvation of your souls," or as the word of God here calls it, "*everlasting life*." The fruit of union with Him who is the everlasting life, that for which after we believed we "were sealed with the Holy Spirit of promise, which is the earnest of our inheritance, until the redemption of the purchased possession."

"The end everlasting life." Who can speak upon this subject, everlasting life? Life is the perfection of being, and everlasting life is the perfection of life. The expression is used in Scripture to describe the enjoyed possession and realization of all conceivable blessing. All that the love of God can bestow, all that the blood of Christ can procure, all that the indwelling Holy Ghost can enable us to enjoy,—this is everlasting life, the fruition of the fruit of all the travail of the Lord Jesus Christ's soul; the equivalent for all that He has done and humbled Himself to suffer, the possession and enjoyment of all the fulness of God,—everlastingly to behold His glory, everlastingly to bask in the sunshine of His presence, everlastingly and absolutely to be assimilated to Christ, everlastingly to be the recipient of the inflow of the "river of the water of life, clear as crystal, proceeding out of the throne of God and of the Lamb;" to have mortality swallowed up of life, to have an inheritance in Christ, co-heirship with Him of God—this is "everlasting life." The consummation of all possible privileges, the fulfilment of all divine promises, the issue of all God's everlasting purposes, God's rest of love, and the crown which *His* wisdom, and power, and love, and redeeming blood, and righteousness, and fruitfulness, and salvation, have procured for the heads and hearts of those who trust Him.

How small the world looks in contrast with such an end, and what a poor consolation will it be for any of us to have attained even the whole world, if we lose it. Ah, this is a subject calculated to lift us up out of the littleness, and nothingness, and wickedness of the world around us, and to bring us up where Christ is all, and in all.

Now this *end* is to be had in union with Christ, just as present grace and life are to be had in union with Christ. It is not eternal life apart from Christ, but it is eternal life in union with Christ, in fellowship with Christ. He will be the soul and crown of it.

Beloved friends, there is a solemn passage which I will leave with you (1 Peter iv. 17, 18): "The time is come that judgment must begin at the house of God: and if it first begin at us, what shall the end be of them that obey not the Gospel of God? And if the righteous scarcely be saved, where shall the ungodly and the sinner appear?" Now we may appear at the cross, thank God; now we may go and be made free from sin, we have but to touch the blood by faith and be free; now we

may become servants to God, consecrated to Him by faith in that precious blood; now, in union with the Lord Jesus Christ, we may bring forth fruit unto God, and have the end everlasting life. But soon, not so. Soon there will be no cross for us to go to, soon there will be no sprinkling of the blood, soon no Gospel proclamation: the door will be shut.

"*The end.*" May God give you and me that end of which Jesus is the consummation, and may we now find our *rest* in Him, that our end in eternity may be in fellowship with Him for His name's sake.

NOTES OF LECTURES

ON ROMANS VI.

"For the wages of sin is death; but the gift of God is eternal life through Jesus Christ our Lord."—Rom. vi. 23.

We have now come to the close of this precious portion of God's word.

There is a very remarkable parallel between the close of the fifth chapter and the close of the sixth. In the fifth chapter the Apostle treats of the *justification* of Believers in the Lord Jesus Christ. Christ is there set forth as the head of His believing people, and we are taught how completely justified from all things the Believer is standing before God in Christ His head. Truly this is the ground of all justification in the sight of God. By Him all that believe are justified from all things. The Lord Jesus has magnified and fulfilled the law, He hath done so as the representative of every sinner who believes and trusts in Him; so much so that God regards it as much done by the sinner as by the Lord. Accordingly at the close of his argument in the fifth chapter we have this statement, "as sin hath reigned unto death, even so doth grace reign through righteousness unto eternal life by"—or in—"Jesus Christ our Lord." The death of the Saviour put an end to the reign of sin. This is a glorious truth, my friends, which only the Holy Ghost can teach us; and it is worth knowing; worth meditating upon, it is calculated to fill our hearts with joy, confidence, and boasting, in the God of our salvation. "Sin reigned unto death," that is unto the death of Christ, and there its reign ceased, and ceased for ever for all those who have an interest in Christ, even for every sinner who believes on Christ, and therefore it is written, "He that believeth in Me, though *he were dead, yet* shall he live: and whosoever liveth and believeth in

Me shall never die," because through death Christ hath abolished death for every member of His mystical body. This is the blessed and glorious Gospel. Let us spread it everywhere and to every creature:—

"Tell what our Lord hath done;
Tell how the fight is won;
And from his lofty throne
Satan is hurled."

Through His own death Christ "destroyed him that had the power of death, that is the devil;" his reign hath ceased over Christ and Christ's for ever; but more, the reign of grace has succeeded—one king is dethroned, another king is enthroned. The King of grace is upon the throne of grace, in the heaven of His grace, sending forth the Spirit of His grace to proclaim the Gospel of His grace, that we might be heirs together of His grace. And accordingly we read at the close of this sixth chapter, as a consequence of the former grace, "the gift of God is eternal life through"—or in—"Jesus Christ our Lord." Now the eternal life of which the Apostle speaks is a presently bestowed gift: "The gift of God *is* eternal life,"—not shall be, when time has passed, and the realities of eternity have dawned upon us, but the gift of God *is* eternal life. The death of Christ not only ended the reign of sin but introduced the reign of life and righteousness, and the man who believes on the Lord Jesus Christ is not only free from the power of death, but is possessed of the eternal life which has risen from the dead. Consequently the Apostle, in chapter vi., treats of sanctification—a separation *to God* and from sin, in the case of every Believer in the Lord Jesus Christ. We have obtained everything by being *in the Lord Jesus Christ.* The eternal life mentioned at the close of chapter v., as reigning unto death, and here at the end of chapter vi., as the gift of God to sinners, is in both passages declared to be in Jesus Christ our Lord. We possess it in the Lord Jesus Christ, we have nothing out of Him, nothing but ruin, He is all and in all. In Him we are "made of God, wisdom; and righteousness, and sanctification, and redemption." We are made the righteousness of God in Him; here we stand. In the *fifth chapter the* Apostle treats of one consequence of this standing,—*"justified from all things."* No wonder, how could it be otherwise? Just *think. If, on the* supposition of my being identified with the dying

Saviour, God imputes a single sin to me, it would be a grievous wrong to the Lord Jesus Christ. If God were to pass judgment on my soul for a crime for which Christ died, that would be as much as to say He is not satisfied with the atonement Christ has made; that would be a great dishonour to the Lord Jesus Christ—a dishonour God can never, and will never, inflict upon Him. But do we realize that we have in union with the Lord Jesus Christ such a standing, that God himself, the all-searching God, must say, "there is no spot in thee," "justified from all things," "accepted in the Beloved," "complete in Him?" This is the foundation truth upon which we take our stand, and stake our salvation; and it must be in the power of this truth we live consecrated to God, as those who are not their own, if ever we attain unto sanctification of life.

The objection so often stated; if this is the case, may I not live carelessly? If I stand in Christ, if God only looks upon me in Christ, if to condemn me be an injustice to Christ, then I may live as I like!" *You cannot live as you like if you are in union with the Lord Jesus Christ*, you must live as He likes. If you are in union with Him so as to be justified through His blood, you are in union with Him so as to be filled with His life. If He has delivered you from sin, the task-master under whom you were in bondage; if He has delivered you from the service in which you were enslaved, the service of sin; if He has removed from your soul the consequences of the fruit of which you are now ashamed; if He has saved you by His substituted life from the issue of that service which is death,—*He has not left you there;* having taken union with you on the cross, He gives you union with Himself now on His Throne. And if you have not union with the living Christ now (do not deceive yourselves), you have not union with the Christ who died on Calvary.

"The gift of God is eternal life." Oh, every desire of the Believer's soul after Christ is that eternal life in operation. Everything in the heart towards God which is not enmity to Him, is that eternal life in operation. The life of Christ begins in the soul when under its influence *we believe the Gospel;* that is the beginning of the operation of eternal life in the sinner's soul. On hearing the Gospel of the grace of God he believes it, and the moment he believes the Gospel of the grace *of God he is a living soul*; and—I am going to say a strong thing—he is

as much a living soul as Christ is a living Christ, because the life in operation in his soul is *the very life of Christ.* It is not another life, it is Christ's life. You remember that remarkable expression in Eph. i. 18, where the Apostle is describing our standing. First he prays that "the eyes of your understanding being enlightened; that ye may know what is the hope of His calling, and what the riches of the glory of His inheritance in the saints." How safe the people of the Lord must be when Christ's inheritance *is in them.* We do not like to lose that wherein our inheritance consists, nor will we lose it if we can help it. What a precious thing to know that Christ's inheritance is in His people. No wonder it is said that "neither death nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, nor height, nor depth, nor any other creature" should cause him to lose it. And he also prays that they may know "what is the exceeding greatness of His power to us-ward who believe." So you see, when a man believes, he is under the operation of the exceeding greatness of the power of God. When I believe and roll my soul on the Lord Jesus Christ, it is under the influence and operation of the exceeding greatness of the power of God I do so. It is not natural effect, it is spiritual grace. Well, he says, this power is "according to the working of His mighty power, which He wrought in Christ, when He raised Him from the dead, and set Him at His own right hand in the heavenly places, far above all principality, and power, and might, and dominion, and every name that is named, not only in this world, but also in that which is to come; and hath put all things under His feet, and gave Him to be the head over all things to the church, which is His body, the fulness of Him that filleth all in all." Observe *three things* stated here. *The life* by which Christ rose out of the grave, *the life* by which Christ is exalted to God's right hand, *the life* in the power of which He holds the headship of the universe,—this is the life which operates upon the soul of the Believer. How can he live as worldlings live if he possess it? How can such a man say, "Shall I continue in sin, that grace may abound?" Why, his heart is at liberty, his mind is enlightened, his soul is disenthralled; *he is not the* slave of hell, he is the freedman of God. That is the *Apostle's answer to the* objection, "Shall we continue in sin, that grace *may abound?*"

I derive my justification and my sanctification from the *very same source;* Christ the eternal life is the source. That eternal living One dying in my place is the source of my justification. That eternal living One living for me to God is the source of my sanctification. Union with Him in His death justifies me, union with Him in His life sanctifies me. If I be not united to Him in His life I am not united to Him in His death. This is a very self-evident and a very practical truth.

In our text the Apostle seems to epitomize the subject-matter of the fifth and sixth chapters; and he thus sums up with a pithy statement the teaching he had in detail opened out to them. He says, "The wages of sin is death; but the gift of God is eternal life, through"—or in—"Jesus Christ our Lord." Have Jesus Christ our Lord, and then you have all things. Without Jesus Christ our Lord, you are without God in the world; but the moment you receive His Gospel you have Jesus Christ our Lord,—the moment you believe in God you have God's character for your security, and you have got Jesus Christ the Lord for your portion. Let me mention two texts to prove this. You remember in John i. 12, 13, "As many as received Him."—"As many." If there were as many as ten thousand worlds-full of sinners, there is abundance in Christ for them all.—"As many as received Him." It is, you perceive, a matter of *receiving*, not of doing. We receive the rain when the rain falls; we receive the kindness of friends when that kindness is bestowed; we receive the token of love when the token of love is given; "As many as received Him,"—God's gift, God's token of grace, God's commended love,—"As many as received Him, to them gave He power to become the sons of God, even to them that believe on His name." Observe what it is to *receive* Him,—to believe on His name. Every one who believes on His name receives Him in so doing, and every one who receives Him believes on His name and is possessed of the privilege of sonship, and, believing, is born "not of blood, nor of the will of the flesh, nor of the will of man, but of God."—Born of God. Every man who believes on the Lord Jesus Christ,—every man who receives God's gift, the Lord Jesus Christ, *is born of God*, and, in receiving Him, receives eternal life. There is not a particle of eternal life out of Christ (see 1 John i.):—"That which was from the beginning, which we have heard, *which we have seen* with our eyes, which we have looked upon, and our

hands have handled of the Word of Life; for the life was manifested, and we have seen it, and bear witness, and shew unto you that eternal life which was with the Father, and was manifested unto us; that which we have seen and heard declare we unto you, that ye also may have fellowship with us." It is in believing the record we enjoy fellowship with Him concerning whom the record is given. Again (see 1 John v. 10-12):—"He that believeth not God hath made Him a liar; because he believeth not the record that God gave of His Son. And this is the record, that God hath given to us eternal life, and this life is in His Son. He that hath the Son hath life; and he that hath not the Son of God hath not life." "The wages of sin is death; but the gift of God is eternal life in Jesus Christ our Lord." Life begins when we receive Him, flows on as we live upon Him; like a well of water in the soul, springing up into everlasting life, never shall that union be dissolved till we lose ourselves in His fulness, and God becomes all in all. Wondrous grace! wondrous Gospel!

"The wages of sin is death." Sin is a master, and he pays hard wages. The idea is taken from the pay of a Roman soldier: he works hard, and fights hard, and has an unkind, unsympathizing master; the pay is bad, the end is death,—"the wages of sin is death." Thanks be to God for delivering us from that slavery! Thanks be to God for the love that supplied the price; for it was a price all price beyond. "But the gift of God is eternal life." You do not earn it; it is not paid over to you as wages; it is the royal gift of the King of Kings; He gave His Son to be your substitute, to pay your debt, to suffer your penalty; He gives you life in His Son, to be your portion, and the Holy Ghost came down from heaven to be *the power*, in order to apply the fulness of Christ to your empty soul. "The gift of God."—Everything in salvation is a gift; the kingdom is a gift, the title to it a gift, the qualification for it a gift, the Gospel a gift, the Saviour proclaimed in that Gospel a gift, the Holy Ghost the power for apprehending it a gift, and the eye to see, the ear to hear, the heart to appreciate it, a gift.

But who can speak of what the consummation will be when the full *meaning of my text* shall be realized, and God will gather round Him *His blood-bought* ones, His pilgrims, His strangers, His warriors, who *have taken up the* cross to follow Him here, in order to dispense to them

His gift of eternal life. I read of the crown of life which the Lord shall give them; I read of the crown of righteousness with which the Lord shall invest them; I read of the crown of glory with which the Lord shall adorn them,—"the gift of God is eternal life through Jesus Christ our Lord."

But there is a strong parallel in the passage—I would have you remember it—between *death*, the wages of sin, and eternal *life*, which is the gift of God. People are beginning to make very little of that death which is the wages of sin. I read of *three deaths* which are the wages of sin. I am not wiser than the word of God; and I never want to be. There is *spiritual death*, alienation from God,—that is the wages of sin; there is *natural death*,—we were never made to die, and we should never have died if we had not sinned,—the separation of body and soul, which we call death; and, thirdly, I read of the resurrection, and that body and soul shall stand before the judgment-seat of God, and both be cast into the lake that burneth with fire and brimstone, which is called the *second death*. But when I want to understand what is the wages of sin, I do not refer to such passages as these in order to come to a conclusion. I confess to you that I have very little idea of what spiritual death is, or of what natural death, or of what the second death, is.

I read three times in one discourse of our Lord's (Mark ix.) a startling description of the second death, "where their worm dieth not, and the fire is not quenched," verse 44; and again in verse 46, and again in verse 48. And then we have this most awful statement (for to me it is a very awful one), "every one shall be salted with fire;" the fire deprived of its natural tendency to consume, made the means of conservation,—"every one shall be salted with fire." But when I want to understand what the wages of sin is, I go *to the Cross of Calvary*, and I try to understand the meaning of that scene; not one single sigh was heaved, not one single groan was uttered, no darkness was felt, not one single pang was suffered by that precious substitute, which was not demanded by the righteousness of God, when exacting from Him the penalty of sin—death. When I know the nature of the death Jesus endured to put away death from my soul, then I shall have some idea of the death I should have had to endure if I had not stood in Him, and if I do not *stand in Him* at the last day.

The contrast to this is "the gift of God"—"eternal life." I do not the least know what to say about this "eternal life." I only know that eternal life is Christ's reward for His people—the reward His Father has given Him to bestow upon His people, as the equivalent for the travail of His soul; and I believe *in* that eternal life will be contained the glory which will compensate the loving Lord Jesus Christ for all His emptying of Himself—all His humiliation, His agony, His death; and when He sees His redeemed ones in the possession of eternal life, entering into the joy of their Lord, He will feel and acknowledge Himself repaid for Calvary. "The gift of God is eternal life in Jesus Christ our Lord." It is equally His gift to the poorest sinner who stands in Christ, for there are no degrees here. Believers in Christ have eternal life. May we begin to live it here until we are lost in its fruition hereafter. All other life is called death in Scripture. May God bless you, encourage you, strengthen you, and fill your hearts and lives with this eternal life,—and then out of the abundance of the heart your mouth will speak, and your light will shine.